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7 MISCONCEPTIONS IN FIGHTING THE APOSTATE REGIME

Part translation from *Qawl-ul-Qaati'* by Al-Jama'ah Al-Islamiyyah (Islamic Group) in Egypt

RESPONSE TO SOME MISCONCEPTIONS AND A REFUTATION OF SOME FALSE ARGUMENTS.

It is difficult for the people of falsehood to pass by such a law (Hukm) without distorting it, or try to thwart it. Hence the rising of a host of misconceptions surrounding this matter, most of these do not stem to any evidence or even something resembling evidence. But on the contrary they are all subversions which have no sway with those who have even a slight knowledge or a little insight and understanding of the religion of Allah.

We would like to ignore and pay no attention sufficing us that which have quoted from the salaf and consensus of ulema, being more than adequate and overwhelming.

But we have preferred to vanquish these misconceptions and respond to them with sayings from the scholars of Islam, Excusing ourselves before Allah. . . so that there may remain no argument after that .whether it be from a scholar or ignorant. So we shall convey seven misconceptions reprised around this matter of fighting the group which withholds a law from the laws of Islam and respond to them.

". . . for him who has a heart or gives ear while he is heedful." 37 Qaf.

THE FIRST MISCONCEPTION

They say "How can you fight a Muslim people who say "There is no god but Allah" by the argument that they do not adhere to some of the laws of Islam, do you not know that the messenger of Allah (SAW) rebuked Usama bin Zaid (RA) for killing a disbeliever who said, "There is no god except Allah ?" and he said (SAW) to Usama (RA) "And what will you do with "There is no god except Allah ?" when the day of judgement comes ?"

THE SECOND MISCONCEPTION

They say; you make it permissible, even obligate upon the Muslims to fight any armed group with power which withholds from a law from the clear laws of Islam even if this group is Muslim and acknowledges the obligation of that which it has withheld and does not dispute this obligation . . . from where did you get this when the messenger of Allah (SAW) said, "Whoever turns against us with weapons is not from us" and he said, "Do not turn into disbelievers after me by striking each others necks". And he said "If two Muslims face each other with the swords then both of them are from the people of the fire", and he said, "Insulting a Muslim is rebellion and killing him is disbelief".

THE THIRD MISCONCEPTION

They say; how have you made permissible, the blood of every group which withhold from the laws of Islam when the Prophet (SAW) has said, "The blood of a Muslim is not permissible except for one of three, a requisite for the adulterer, a soul for a soul, and the one who apostates and leaves the jama'ah". . . so where is this group from these aforementioned ?

THE FOURTH MISCONCEPTION

They say; if we agree with you about this obligation of fighting the group which withholds from a law from the laws of Islam then this must not extend to their assistants such as police and other such helpers.

THE FIFTH MISCONCEPTION

They say; if you have resolved upon fighting this group and its assistants why do you fight those soldiers which have been forced into serving them against their wills ?

THE SIXTH MISCONCEPTION

Somebody might say: "All that which you have stated is good but fighting them is not permissible except beneath the flag of an established Imam or Muslim leader. As for before the presence of such an imam it is not permissible to fight them. This is the duty of the imam only and not for anybody else, for their disobedience to him or their revolt against him.

THE SEVEN MISCONCEPTION

They say; even if the leaders and the rulers withhold from all the laws of Islam it is not permissible to revolt against them as long as they pray, providing two hadith as evidence.

Firstly: "There will be upon you leaders who you will recognise and disapprove of; whoever rejects them is free, whoever hates them is safe as opposed to those who are pleased and obey them", they said, "should we not fight them". He (SAW) said, "No as long as they pray"¹.

Secondly: "The best of your leaders are those you love and they love you, you pray for them and they pray for you. The worst of your leaders are those who anger you and you anger them and you curse them and they curse you. He said we replied : "O Messenger of Allah (SAW) should we not remove them at that", "No as long as they establish the prayer amongst you"¹

ANSWERS:**THE FIRST MISCONCEPTION - [Back to top](#)**

They say "How can you fight a Muslim who people who say "There is no god but Allah" by the argument that they do not adhere to some of the laws of Islam, do you not know that the messenger of Allah (SAW) rebuked Usama bin Zaid (RA) for killing a disbeliever who said, "There is no god except Allah ?" and he said (SAW) to Usama (RA) "And what will you do with 'There is no god except Allah ?" when the day of judgement comes ?"

THE RESPONSE:

We say: Firstly, the situation of Usama is not the same as our situation, therefore it is not permissible to use this hadith as evidence in our case because to use an evidence out of context produces an argument which is not feasible.

That is clear because the hadith orders to withhold from killing a disbeliever by his mere uncing of "There is no god except Allah". Our case concerns he who proclaims Islam and withholds from adhering to some laws for this is one matter and that is something else. And we quote from Ibn Rajab (RhA), "And it is known from necessity that the prophet (SAW) use to except from anybody who came to him wanting to enter Islam their testimony only. Safeguarding his blood by this and making him a Muslim. The prophet Rebuked Usama bin Zaid for killing somebody who said "There is no god but Allah". He rebuke him hard for raising his sword on such a person, for the mere pronounciation of the testimony protects the one who proclaims it and he becomes a Muslim by that. So if he enters Islam then for him is what is for the Muslims and upon him is what is upon the

Muslims. If he breaches something from the pillars, and if it is a group withholding then they are fought. So the mere pronouncement of the testimony protects the life and wealth except for the testimony's right on these. And from its right is not to withhold from prayer

and zakat after entering into Islam as understood by the sahaba (RA). So all this indicates that the actions of those who enter Islam are to be considered whether they establish the prayer and pay the zakat. If they withhold then they are still fought. About this Abu Bakr and Umar (RA) fell into dispute . . . for Abu Bakr (RA) took to fighting them from the prophets words "Except for its right". Indicating that it is possible to fight somebody who unces the testimony. And from the testimony's rights is to give its right of zakat. Umar (RA) thought that the mere pronouncement

of the testimony protects the blood in this life, holding to the generality of the first part of the hadith . . . then Umar (RA) retracted his opinion and agreed with the Imam Abu Bakr (RA) . . . and the law for those who leave one of the rest of the pillars of Islam is that they are fought for it as they are fought for leaving the prayer and Zakat"1. The disbeliever is fought for "There is no god except Allah", therefore it is necessary to hold from him if he unces it because he becomes a Muslim by uncing it . . . for him is what is for the Muslims and upon him is what is upon the Muslims. A Muslim is required to adhere to all the laws of Islam expected from him. If not he is punished according to the shari'ah. The one who leaves the prayer is killed if he persists in leaving it and does not repent, he who withholds from paying zakat is reprimanded and it is taken from him by force. And the Adulterer is stoned if he is married and lashed if he is unmarried. And the drinker of wine is lashed eighty lashes. And likewise the shari'ah contains punishment for anyone who leaves an obligation or perpetrates a forbidden deed . . . this is in respect to the individuals capacity over his obligation. As for him who withholds a law from the laws of Islam and does so with force then he is fought. Imam Malik (RhA) said, "Everyone who withholds an obligation from the obligations of Allah the most high and the Muslims cannot take it then it is incumbent upon the Muslims to fight them until it is taken from him"2. He is fought for the right of Islam as is mentioned in the hadith, ". . . except for the right of Islam" and in a narration ". . . except for its right" and this is what Al Khataaby has pointed out: ". . . and this was from Umar (RA) who considered the generality of the statement before considering its end and conditions. For Abu Bakr (RA) said to him, "Verily zakat is the right of wealth". Impressing that the protection of blood and wealth is attached to the fulfilment of conditions. The ruling is attached to two simultaneously required conditions"3 .

The Muslim who bears witness "That there is no god but Allah" is required to establish the obligations of Islam and to adhere to the shari'ah; if he transgresses, withholding from it by force then he is fought. The disbeliever is fought for "There is no god but Allah", if he unces it then he becomes a Muslim if he adheres to the obligations of Islam if not then we do not hold from him. Fighting him then becomes for the rights of Islam and its obligations of which the Prophet (SAW) said about, ". . . except for its rights. . . " . Sheikh Mohammed Abdul Wahab (RhA) said, "As for the hadith concerning Usama he had killed a man who proclaimed Islam because he thought that he did not proclaim it except for in fear of his life and wealth If a man displays Islam then it is necessary to restrain from fighting him until it becomes evident from him that which contradicts his Islam. And Allah has revealed about this,

"O you who believe when you go in the cause of Allah verify . . ." Nisa 94

That is ascertain. The verse indicates that one must restrain and verify, if that which contradicts Islam appears then he is killed for the word "Verify". If he was not to be killed if his claim was false then this would not be the meaning of the word "Verify" and similarly other hadith1 contain this meaning as we have mentioned whoever displays Islam and tawheed it is necessary to restrain from him except if that which nullifies this is evident. And the evidence for this is that the messenger of Allah (SAW) is the one who said, "Did you kill him after he said "There is no god but Allah"2 and "I have been ordered to fight the people until they say there is no god but Allah"3 and he is the one that said about the khawarij "Wherever you find them kill them, if I found them I would kill them as Aad were killed"4 , while they were the most of the people in worship so much so that the sahaba looked down upon their own prayers. The khawarij learnt their knowledge from the sahaba but "There is no god but Allah" did not benefit them, nor their abundant worship, nor their proclamation of Islam for they were at variance with the shari'ah5 . "There is no god except Allah" did not prevent from fighting them because they had opposed the shari'ah so they were fought for this opposition until they

returned . . . they were not fought for "There is no god but Allah". Ibn Rajab Al Hanbali said in the explanation of the hadith, "I have been ordered to fight the people . . . "6 and his (SAW) saying " . . . and their reckoning is with Allah the Al Mighty and Majestic" that is the testimony and establishment of prayer and payment of zakat protects the blood and wealth of its companion in this life except if perpetrates that which makes permissible his blood. As for in the hereafter his reckoning is with Allah the Al Mighty and Majestic. If he is truthful, he is admitted into paradise, and if he is a liar then he is from the ranks of the hypocrites who are in the lowest part of the fire. And in some narrations in Sahih Muslim, "Then he (SAW) read, "So remind them, you are only one minds you are not a dictator over them. Save the one who turns away and disbelieves. Then Allah will punish him with the greatest punishment. Verily, to Us will be their return. Then verily, for Us will be their reckoning." (21 26 Al Ghashiyah)7

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They say; you make it permissible, even obligate upon the Muslims to fight any armed group with power which withholds from a law from the clear laws of Islam even if this group is Muslim and acknowledges the obligation of that which it has withheld and does not dispute this obligation . . . from where did you get this when the messenger of Allah (SAW) said, "Whoever turns against us with weapons is not from us"1 and he (SAW) said, "Do not turn into disbelievers after me by striking each others necks"2 . And he said "If two Muslims face each other with the swords then both of them are from the people of the fire"3 , and he said, "Insulting a Muslim is rebellion and killing him is disbelief"4 .

THE RESPONSE:

We say; what do you say about Abu Bakr and those with him from the Sahaba who fought withheld the zakat and acknowledged its obligation and what do you say about Ali and those with him from the Sahaba when they fought the Khawarij . . . and the khawarij according to Ali (RA) and most of the people of knowledge are Muslims . . . did they disbelieve by this ? . . . Did they disobey ? . . . Are they from the people of the fire ? . . . By Allah No, they are the best generation . . . the most knowledgeable of people . . . the most god fearing of people . . . they are the ones who Allah the Most High chose to accompany his prophet (SAW / may Allah be pleased with them) and make them pleased. Verily Abu Bakr and those with him fought in truth . . . and Ali and those with him fought in truth, the matter needs explanation . . . Ahl us Sunnah Wal Jama'ah carry these ahadith upon he who does this: No. 1: making it permissible, No. 2: without right, No. 3: using a misinterpretation of shari'ah wrongly substantiating this. These are three conditions, if one of them is transgressed then the threat applies . . . to clarify further we say; Whoever carries weapons against the Muslims without right or without a misinterpretation of shari'ah wrongly substantiating this and makes fighting Muslims permissible then he is a disbeliever, there is no difference of opinion about this. Whoever carries weapons against the Muslims with a misinterpretation of shari'ah that makes this permissible then he is a rebel about which the Most High has commanded,

"Then fight you against the one that which rebels till it complies with the command of Allah" (9 Al Hujurat).

Whoever carries weapons against those who deserve to be fought from amongst the Muslims with full right then he is not a disbeliever or a sinner or a disobedient. On the contrary he is an obedient who is rewarded by the permission of Allah the Most High, as did the Sahaba(RA), when they carried weapons against the those who withheld zakat and the khawarij. The fighting of the Muslims against the group which withholds from an evident law of the laws of Islam is a fight which has been ordained from the shari'ah. Whoever establishes it is an obedient and attains reward and commendation for his action as Abu Bakr was commended for fighting those who withheld zakat . . . and Ali for his fighting the khawarij.

An Nawawi said in the explanation of the hadith , "Do not return to disbelievers after me . . ." it is said that there are seven sayings about its meaning, one of them is that, this disbelief is in connection with the one who makes this permissible without right"1 . An Nawawi also refers to a principal of Ahl us Sunnah Wal Jama'ah concerning this "that whoever carries weapons against the Muslims without right or explanation but does not permit this, is a rebel and is not a disbeliever by this, but if he

makes this permissible then he is a disbeliever"² .

Ibn Hajr said in the explanation of the hadith 'Whoever turns against us with weapons is not from us', "The meaning of this hadith is : To turn against the Muslims with weapons in order to fight them without right"³ and he said in the explanation of the same hadith, "The mentioned threat does not apply to those who fight rebels from the people of truth. It applies to rebels and those who begin fighting in transgression"⁴ . So what is the state of affairs of the one who fights those who are more evil than rebels. He definitely does not enter beneath the threat. On the contrary the threat is upon the group which withholds an evident law from the laws of Islam and turns with weapons in the face of the Muslims if they request it and request the establishment of Allah's shari'ah and ruling by the book of Allah. And he said in the explanation of the hadith "If the two Muslims face each other with their swords . . . " , the majority of the sahaba and the tabi'een are of the opinion that the truth must be defended and the rebels fought"⁵ . AtTabari said about this same hadith : "If it was an obligation to flee from every disagreement that occurred between the Muslims, retreat and break the swords then punishment would never be established and falsehood would not be falsified and the astray people would find a way to perpetrate crime such as stealing wealth and spilling blood and captivating women. The Muslims would restrain from them because they are using violence, saying this is fitnah and we have been forbidden to fight there in. This contradicts ordaining the good by taking from the hands of the foolish.

Al Bazaar verified extra text in the hadith, the murderer and the murdered are in the fire which clarifies the intended meaning : "If you fight for this worldly life then the murderer and the murdered are in the fire" and this meaning is assisted by what Muslim has extracted in the words "This world will not pass until there comes upon the people a time when the murderer will not know why he has killed and the murdered will not know why he was killed. It was then said how will that be ? He (SAW) said : Turmoil. The murderer and the murdered are in the fire." Al Qurtubi said, "This hadith clarifies that fighting if it is in ignorance seeking this worldly life or the following of desires then that is what is meant by his (SAW) words "The murderer and the murdered are in the fire"¹ .

Ibn Taymiah (RhA) said "And this is the state of those who fight upon falsehood with no misinterpretation of shari'ah to substantiate themselves : Such as those who fight for nationalism and calls of ignorance such as Qays and Yeman and such likes: They are transgressors as the prophet (SAW) said, "If two Muslims meet with their swords then the murderer and the murdered are in the fire, it was said, O messenger of Allah this is the lot of the murderer but what about the murdered ? He said, "He intended to kill his companion". Verified in the two Sahihs"².

And AnNawawi said, "His (SAW) saying, 'If two Muslims face each other with their swords then the murderer and the murdered are in the fire', the meaning of ". . . face each other . . ." is each one deals his companion blows. As for the murderer and the murdered being from the people of the fire depends upon who has no misinterpretation of shari'ah to substantiate himself, and whether their fighting was for partisanship³. And AnNawawi also says (RhA), "The majority of the sahaba, tabi'een and prevailing ulama of Islam state, "It is necessary to assist the one upon the truth in time of trial and to side with him in fighting the rebels as the Most High has said, "Then fight you against the one that rebels . . . " (9 Hujurat), and this is what is correct, and these ahadith apply to those who are not upon the truth or two transgressing parties who do not have an explanation between them"⁴ . The threat then does not include he who fights alongside the one upon the truth, nor does it include he who fights the rebels. So how can it include he who fights those who are outside the shari'ah of Islam !! ? Can anyone with sense say that this fighting is forbidden ! ?

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They say; how have you made permissible, the blood of every group which withholds from the laws of Islam when the prophet (SAW) has said, "The blood of a Muslim is not permissible except for one of three, a requisite for the adulterer, a soul for a soul, and the one who apostates and leaves the jama'ah"¹ . . . so where is this group from these aforementioned ?

THE RESPONSE:

We say; the answer is from two sides. Firstly, Its confirmed in the shari'ah the obligation of executing

some Muslims for certain crimes which they have perpetrated which are not mentioned in the aforementioned hadith. an example of this is the execution of the innovator who calls to his innovations for fear of his harming the beliefs of the people . . . execution of a Muslim spy as a punishment . . . execution of the one who leaves prayer as a punishment according to some madhabs . . . execution of the drinker of wine on his fourth offence according to some madhabs . . . execution of the one who marries his father's wife . . . and other such examples. This indicates that the matter is not restricted to the three aforementioned cases in the hadith. Subsequently you have no evidence for your argument with this hadith.

Secondly, more importantly and clearly, there is a difference between execution and fighting, and about this Ibn Taymiah says, "Although the scholars differ in executing a captive from the khawarij or shi'ah they do not differ in the necessity of fighting them if they are withholding for fighting is more extensive than execution, as the aggressor is fought and the transgressing rebel, even though if one of them is captured he is not punished except with what Allah and his prophet have ordered"².

Sheikh Abdullah AshSharqaawy: "The zakat is taken by the one who withholds it by force and he is reprimanded for withholding it, he is not killed. And if he rises to fight then he is fought. In this way Abu Bakr (RA) fought those who withheld the zakat and it is not reported that he executed any of them"³. Hence it is not permissible to execute a captive from the group which withholds a law or more from the laws of Islam . . . if in during the circumstance when fighting him is allowed he is killed then there is no blame. But to slaughter him while he is captive is not permissible. On the contrary the captor is punished by the order of Allah and his messenger and this group is fought if it withholds. Ibn Hajar AlAsqalaani said in the explanation of the hadith: 'I have been ordered to fight against the people . . .', "Sheikh Muheyuddeen AnNawawi said about this hadith : Whoever intentionally leaves the prayer is executed. Then he mentioned the difference of opinion in the madhabs about that. AlKarmaani was then asked about the ruling of the one who did not pay the zakat and he answered that their ruling was one for their jointness in aim. Intending that they should be fought but not executed. The difference being that zakat can be taken by force from its the one who withholds it but not the prayer. If he rises to fight in order to withhold his zakat then he is fought, and in such a manner did Abu Bakr fight against those who withheld zakat and it is not reported that he executed any one of them while they were passive and this hadith is used as evidence for executing the one who leaves the prayer in consideration of the difference in strength of the word "kill" and "fight" and Allah knows best. And Ibn Daqeeq AlAeed has refuted extensively in the explanation of AlUmdah the use of this hadith to this meaning. And he said: "It is not necessary that he who it is permissible to fight is also permissible to execute, because fighting necessitates violence from both sides but this is not so in execution. And AlBaheeqi reports from AshShafi'e that he said, "The purpose of fighting is not killing, it might be permissible to fight a man but not to kill him"¹. It is necessary that it slip not past the intellect that the group which withholds and denies the obligation of that which it withholds is apostate and disbelieves . . . All of its members are apostates who have left their religion, dividers of the jama'ah. So if one of them is taken captive he is executed if he does not repent and there is no difference of opinion in this. And he enters beneath the words of the prophet (SAW) ' . . . and the one who leaves his religion and leaves the jama'ah'. The misconception arises around the group which withholds and acknowledges the obligation of that which it has withheld. We do not say that they are to be executed alongside all their members but we say as the people of knowledge say they are to be fought. And there is a big difference between fighting and execution, and may Allah have mercy on AshShafi'e who said "It might be permissible to fight a man but not to kill him". And we have said more than once that a captive from this group is punished with what Allah and his messenger have ordered . . . severing a limb or lashing or as such . . . and it is necessary that one does not forget that his punishment could sometimes be execution if his evil and corruption is not stifled except by such in punishment.

Ibn Qudamah states in AlMughni about the saga of the khawarij : "The majority of the scholars of fiqh and many of the scholars of hadith and Malik are of their opinion that they are to be given the option of repentance, if they refuse then they are to be executed for their corruption not for their disbelief"¹. And Ibn Taymiah said, "Whoever from amongst them is a caller to deviation and his evil is not stifled except by execution then he is also executed unless he repents if not he is sentenced for his disbelief".

Summary: The mentioned hadith concerns execution not fighting . . . for it is a quote used in the wrong context . . . the hadith cannot also be used as evidence from the point of execution or as a

limitation or restriction as there are other crimes other than the three mentioned in the hadith which incur the punishment of execution, and Allah knows best.

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They say; if we agree with you about this obligation of fighting the group which withholds from a law from the laws of Islam then this must not extend to their assistants such as police and other such helpers.

THE RESPONSE:

The ruling in this circumstance is for the shari'ah and religion not the intellect or conjecture . . . our pure shari'ah has ordained that he who assists the group which withholds draws upon himself their ruling, and he is from them for that which is for them and that which they are upon. Even if he merely increases their number by being with them but does not assist them in fighting he draws upon himself in the evident their punishment. Muslim narrates in his sahih from Umm Salmah (RA) that she said, "The messenger of Allah (SAW) said, 'A seeker of refuge will seek refuge in the sacred house and an army will be sent against him, when they are in the plain area the land will swallow them', she replied 'O messenger of Allah how about those who are coerced?', he said, 'They will be swallowed with them but they will be raised on the day of judgement according to their intentions'. And in the wording of Bukhari, A'isha (RA) said, 'An army will attack the Ka'ba when they are in the plain area of the land the first of them and the last of them will be swallowed', she said, 'I said O messenger of Allah how will the first of them and the last of them be swallowed whilst there are amongst them those who have been coerced and those who are not amongst them?', he said, 'The first and the last of them will be swallowed then they will be raised according to their intentions'. AnNawawi said in the explanation of aforementioned hadith of Umm Salamah, 'It is understood from this hadith that distance must be kept from transgressors and it warns from sitting with them. And sitting with rebels and such likes from the people of falsehood so that one does not allure their punishment. It also contains that whoever increases the number of a people then he draws upon himself in the evident their punishment'¹.

AlBukhari reports in his sahih from Ikrimah who said, 'Ibn Abbas informed me of a people from the Muslims who were with the idolaters, increasing their number against the messenger of Allah (SAW). There comes an arrow fired and strikes one of them and kills him or he is struck (with a sword) so Allah the most high revealed,

"Verily, as for those whom the angels take while they are wronging themselves" (AnNisa 97)"

Ibn Hajr AlAsqalaani said in the explanation of this hadith, "that is to say they are killed by an arrow or sword, it contains the error of he sides amongst the disobedient by choice, having no true intention to rebuke them for example or hope to rescue a Muslim. And he who is able to move away from them is not excused as happened to those who had entered Islam, and their families which were Muslims hindered them from making hijra. They then came out with the idolaters, not intending to fight the Muslims but their presence was misconceiving in the eyes of the Muslims. And it happened that they were killed during this circumstance. It was the opinion of Ikrimah that he who went out with an army which intends to fight the Muslims is sinning even if he does not fight or intend that"². So how will it be for he who assists and fights ? ! !

Ibn Taymiah said about the punishment of highway robbers, "If the highway robbers, thieves are in a group, and one of them initiates the killing by himself and the remainder assist and protect him it might be said that the one who initiates the killing is executed only. The majority of the scholars hold the opinion that the entire group is executed, even if they are one hundred for the one who initiates the killing and his assistants and the protectors are the same. This was taken from the rightly guided caliphs. For Umar bin AlKhattaab (RA) executed Rabi'a the robber, and Rabi'a was a look out who sat at a high point and watched for them who came. This is because it is possible for the initiator to kill from the strength he gets from his helpers and protectors. And the group if it cooperates amongst itself becomes withholding and they share in their booty and punishment. The assistant and helper of the group which withholds is of them and shares what is for them and what is upon them. The withholding group which cooperates amongst itself is like one person"¹.

Ibn Taymiah stated about the highway robbers if they withhold : "and all this is if they are captive or under control, but if the ruler or his assistant demand that they be punished (without unnecessary aggression) and they withhold against him then it is an obligation upon the Muslims to fight them according to the consensus of the ulema, until they all come under his control. When they are not guided except by fighting then they are all fought and those who protect and assist them are also fought . . . but they are fought not as the disbelievers are fought, if they are not disbelievers, If they align themselves to a group which is outside of the shari'ah of Islam and assists them against the Muslims then they are fought as those who they have aligned themselves with"² . So highway robbers (as ruled Ibn Taymiah, and also the opinion of the majority of the scholars) are like one group if they cooperate amongst themselves, and if one of them commits murder then they are all executed because they are one group . . . that is if the Imam captures them to implement their punishment upon them . . . If they withhold then they are fought . . . and whoever assists them is also fought . . . and if they align themselves to a faction which is outside of the shari'ah of Islam and assists this group against the Muslims then they are fought as those who they have aligned themselves with.

Ibn Taymiah states, "However, all the bandits are equivalent according to the majority of the scholars like Abu Hanifa and Ahmad. Amongst them are those which assist and those which initiate hostilities. The ruling for the one who assists is the same as the one he assists".

It is not permissible to say that this applies to bandits only . . . no. . . for Ibn Taymiah generalised his statement as we quote from him, "For the assistants and helpers of the group which withholds are from them and share in that which is for them ". And other such statements where the words have been generalised. We have quoted before the words of Ibn Taymiah about those who assist the Tataar. "Whoever joins them from the military leaders and other leaders then their ruling is as that of the Tataars . . . and amongst them are those who have apostated from the shari'ah of Islam to the extent of the Tataars"³ .

Ibn Taymiah has ruled about the obligation of fighting the Tataars and he is aware of their condition and that there are those who are not from them, for he said, describing the condition of some of the assistants from amongst the soldiers, "These bandits and their such likes say: We are an ignorant people and they (the Tataars) teach us and say to us: If you are killed you are mujahideen and whoever is killed from amongst you is shaheed"¹ . And despite this knowledge about the condition of some the ignorant assistants Ibn Taymiah rules that the Tataars and their assistants must be collectively fought and whoever assists them his ruling is the same as their ruling.

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They say; if you have resolved upon fighting this group and its assistants why do you fight those soldiers which have been forced into serving them against there wills ?

THE RESPONSE:

Before we clarify the ruling for the one who is coerced to fight we would like to review briefly the sayings of some of the ulema which make clear what is permissible to be coerced into and what is not concerning the rights of the coerced . . . that is what is permissible for the coerced to do and what it is forbidden for him to do even if he is forced. AlBukhari and Muslim report in the two Sahihs in the words of Muslim from Abu Bakr (RA) who said, the messenger of Allah (SAW) said, "There will soon be trials, behold there will be a trial in which the one who would be seated will be better than the one who would be standing and the one who would stand would be better than the one who would run. Behold when the trial comes or it appears the one who has camel should stick to his camel and he who has sheep should stick to his sheep and he who has land should stick to his land. A person said, "O messenger of Allah what about the one who has neither camel or sheep nor land", there upon he said, "He should take hold of his sword and beet its edge with the help of stone then try to find a way to escape, O Allah I have conveyed", a person forced, "O messenger of Allah what about if I am forced until I am taken to one of the two lines or one of the two groups and a man strikes me with a sword or there comes an arrow and kills me? There upon he said, "He will bear his sin and yours and be one of the companions of the fire". Imam AnNawawi (RhA) said in the explanation of this hadith, "This hadith absolves the coerced of the sin incurred by his presence in

the front line. As for participating in the fighting it is not permissible and the coerced sins if he carries out what he has been ordered according to the consensus of the ulema. Al Qaady and others have quoted this from the consensus². Sheikh ul Islam Ibn Taymiah said in connection with the aforementioned hadith of Abu Bakr, "What is intended is if the coerced is forced to fight in fitnah it is not permissible for him to fight but he should break his weapon and have patience until he is killed unjustly. So what is the circumstance if the coerced is forced to fight against the Muslims with a group which is out side the shari'ah of Islam such as those who withheld zakat and apostates and such likes. There is no doubt that in such a case it is upon the coerced if he is forced into their lines not to fight. And if the Muslims kill him then it is as if he was forced into the lines of the disbelievers to fight against the Muslims. It is as if a man forces another to kill an innocent Muslim. It is not permissible for the coerced to do this by the agreement of the Muslims even if he is threatened with death for he cannot protect himself by killing that innocent, him being more of a priority than himself. It is not permissible for him to oppress and kill somebody else so that he himself is not killed. Rather if he does that then the one that coerces and the coerced are responsible according to the majority of the ulema"¹.

AlQurtubi said, "The ulema have agreed that it is not permissible for the one who is forced to kill somebody to carry it out, or to violate his sanctity by lashing him or such. But he must be patient with the trial which has come upon him and it is not permissible for him to redeem himself for somebody else and should ask Allah for forgiveness in this world and the hereafter².

Abul Hasan said, "if he is threatened with death to kill somebody else, it is not permissible for him to carry it out. Rather he should have patience until he is killed but if he kills the other he is guilty of sin"³.

AshShaybaani said, "If they say (the enemy who have in their hold Muslim prisoners) fight with us against the Muslims if you don't we will kill you. It is not permissible for them to fight against the Muslims, because that itself is forbidden, it is not permissible to carry it out even if threatened with death, just as if they were to say, 'Kill this Muslim or you will be killed'. If they are threatened and ordered to stand with them in their line and not forced to fight the Muslims, I hope this is permissible for them, because they are now not doing anything against the Muslims and this does not fulfil the definition of an oppressor. The worst that they are doing is increasing the worry of the Muslims by increasing the number of the idolaters in the eyes of the Muslims . . . if they do not fear from the idolaters for their lives then they should not stand with them in their line even if they order them, because by this they terrorise the Muslims and throw fear and frustration into them. Without genuine necessity it is not permissible for a Muslim to cause any of these . . . and if the enemy says, help us against the Muslims by fighting or increasing our numbers and we will release you, it is not permissible for them to do this because it is not permissible to fight the Muslims or throw fear into their hearts as long as necessity does not call for it by fear for their own lives, and this is not present here"¹.

The one who is coerced according to the consensus of the ulema is not permitted to kill an innocent Muslim . . . or fight against the Muslims . . . if he is coerced into the enemy line but not to fight that is permissible for him, as AshShaybaani has stated. If he is ordered into the line without threat and he does not fear for his life then it is not permissible for him to follow it through. This is some of what is permissible for the one who is coerced during the battle . . . despite all this if he is forced into the enemy line against his will and he does not fight, it is permissible for the Muslims to kill him during the battle and there is nothing upon the killer.

Ibn Taymiah said, "and whoever is forced into battle with them, then he will be raised upon his intention. It is upon us to fight the soldiers collectively if it is impossible to differentiate the coerced from the rest"². And Ibn Taymiah said, may Allah have mercy upon him, "And we do not know who has been forced to fight and we are unable to differentiate. If we fight them with the order of Allah then we are rewarded and excused in that. They are upon their intentions and whoever cannot escape from them then he is raised on the day of judgement upon his intention. If he is killed in order to establish the religion then that is not greater than he who is killed from the Muslim soldiers"³.

And Ibn Taymiah said in the relation to the hadith "A seeker of refuge will seek refuge in the sacred house . . .", "Allah the Most High destroys and army which intends to desecrate his sanctity.

Amongst them amongst them are those who have been forced to fight and others who have not and he destroys all of them despite his ability to differentiate between them, and he will raise them according to their intentions. So how is it necessary for the mujahideen to differentiate between those who have been coerced and the rest when they have no such knowledge. Even if somebody claims that he has been forced to join the enemy, his claim does not benefit him as it is na that Abbas bin Abdul Muttaleb said to the prophet when he was taken captive by the Muslims on the day of Badr, "O messenger of Allah I was forced", He replied, "Your outward action was against us, as for your intention it is with Allah"⁴. Even if there is amongst them pious people of the best of Mankind and it is not possible to fight the enemy except by fighting these people then they are fought too. For the scholars are in agreement that if the disbelievers use the Muslims as a human shield and their is fear for the rest of the Muslims if they are not fought then it is permissible to open fire aiming for the disbelievers even if we do not fear for the rest of the Muslims it is permissible to open fire according to one opinion of the ulema"¹.

The one who is used as a human shield is killed for the general benefit of the Muslims . . . the one who is coerced must not fight . . . and he is killed also . . . so how about he who bears weapons against the Muslims and fights them*.

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Somebody might say: "All that which you have stated is good but fighting them is not permissible except beneath the flag of an established imam or Muslim leader. As for before the presence of such an imam it is not permissible to fight them. This is the duty of the imam only and not for anybody else, for their disobedience to him or their revolt against him.

THE RESPONSE:

As for your saying, they are fought for their disobedience to the Imam and their revolt against him is disputable for the sayings of the ulema state clearly that they are fought for withholding from a law from the laws of Islam with force . . . If they are fought because of their disobedience to the Imam or their revolt against him substantiated by feasible explanation they would be fought as rebels. And if they revolt against them without a feasible explanation they would be fought as a type of bandits.

The are fought for their withholding from the shari'ah . . . whether they are outside the obedience of the Imam or they are the leaders themselves or they are in a land not conquered by the Muslims, for fighting them is an obligation in al circumstances . . . and the aforementioned sayings of the ulema quoted in this investigation are sufficient for he who wants guidance.

As for your statement, "Fighting them is the responsibility of the established Imam not anyone else", this statement is an innovation which has been spread in this time. It is a false statement for it tantamounts to the suspension of the obligation of jihad about which our prophet (SAW) has taught us is continuous until the day of judgement. [Na by Abu Dawud, hadith from Abu Hurairah marfu'an: "And Jihad is continuous since Allah has raised me until the last of my Ummah fights the AntiChrist, it is not cancelled by the tyranny of a tyrant or the justice of a upholder of justice"]. Despite this we see the holder of this opinion persisting, they pass fatawa without knowledge. They are astray and they send astray for they claim that fighting is not permissible at all except beneath the flag of an established Imam. And the claim that all the verses of Qur'an and ahadith which ordain jihad and all the fatawa of the ulema concerning this obligation hang upon this innovated condition which they have fabricated. As for before this fighting according to them is forbidden. It is astonishing, for do not these ignoramus know that our prophet (SAW) said, "Verily, the cure for ignorance is to ask"¹. For he made ignorance a sickness and it's cure asking the ulema . . . and if they searched through the sayings of the ulema they would have found the answer.

Ibn Qudamah said, "If the Imam is absent the jihad is not postponed because much is lost in it's postponement. And if any booty is come upon then it is divided amongst its claimants according to the requirements of the shari'ah"².

Ibn Taymiah states; "and they say about the words of the most high,

"Obey Allah and obey the messenger and those of you who are in authority amongst you." (59 : Nisa')

A saying : the ulema and the leaders are categorised together. Thus Imam Ahmad and others stipulate these two authorities enter the description of this verse. It is an obligation to obey each authority in that which it establishes of obedience to Allah. The deputies of the messenger of Allah during his life time such as Ali, Mu'adh, Abi Musa, 'Utba bin Usayd and 'Uthman ibn Abu Al'Aas and their likes incorporated both qualities. And likewise his khulafa after him like Abu Bakr, 'Umar, 'Uthman, 'Ali and their deputies. Hence it was the sunnah that the one who lead the people in prayer was the one acquainted with Qur'an. And the one who establishes jihad is the one who is experienced in combat. Until the affair is divided after that. If it divides then whom so ever establishes and fulfils the order of fighting from jihad of the disbelievers to punishment of the wicked, it is an obligation to obey him in that which he orders of obedience to Allah concerning that. Likewise whomsoever sets about collecting money and distributes it, it is an obligation to obey him in that which he orders of obedience to Allah concerning that. And likewise whomsoever rises with the Qur'an, delivering its news, its orders and explaining it, it is an obligation to attest and obey him in that which he informs of truth concerning that and in that which he orders of obedience to Allah"1 .

AshShawkaani said : "and the Muslims are at difference about an expedition into the land of the disbelievers, is it a condition that the main Imam has to exist or not ? And the truth worthy acceptance is that is an obligation upon every single Muslim. The verses of the Qur'an and hadith of the prophet are absolute and not restricted"2 .

Abu Bakr AlJazaa'iri states about the pillars of jihad : "Jihad as in the shari'ah insures one of two victories : the attainment of authority or martyrdom, its pillars are; 1. A pure intention. 2. That it is performed behind a Muslim Imam and beneath his flag and with his permission.

Just as it is not permissible for Muslims to live without an Imam even if their number is small, it is not permissible for them to fight without an Imam. The Most High says,

"O you who believe, obey Allah and obey the messenger and those of you in authority amongst you" (59 : Nisa').

Building upon this it is an obligation upon any group of Muslims who want to fight a military expedition in the path of Allah the Most High, or to free and rid from the grip of the disbelievers to firstly pledge allegiance to a man from amongst themselves who fulfils as much of the requirements of an Imam, of knowledge, fear of Allah and competence. Then he organises their lines and gathers their efforts, and they strive with their tongues, wealth and hands until Allah writes for them victory"1 . So Ibn Qudamah forbids the delay of Jihad if an established Imam is not present . . . and Ibn Taymiah obligates the obedience to whomsoever rises to establish the order of jihad even if he is not established . . . and Shawkaani holds that the existence of an established Imam is not a condition for jihad . . . and Abu Bakr AlJazaa'iri holds that the Muslims pledge allegiance to a man from amongst themselves who fulfils as much of the requirements of an Imam, then they fight behind him even if he is not established so if this matter has been cleared and this doubt has been removed from the hearts then we are driven to two orders which we have been obligated upon us by the legislator (Allah), neither of which can be fulfilled in this time except with a battle of elimination : and the Muslims have no established leader from the beginning in this battle so as to fight beneath his flags and according to his orders. Firstly : to remove the disbelieving leader. Secondly : to install a Muslim Khalif.

The First : the disbelieving leader either assumed the rule as a disbeliever in which case his position of Imam was not valid from the beginning so removing him is an obligation, or he took the position of Imam as a Muslim then disbelief emerged by his changing of the shari'ah or other such actions which take him out of Islam. It is an obligation to revolt against both of these rulers and remove them from their positions. AnNawawi quotes from AlQaady Eyadh : "The consensus of the ulema are agreed that the position of Imam is not valid for a disbeliever, and if disbelief emerges from the Imam he is to be removed". He said, "Likewise if he leaves establishing the prayer and the call for it"2 .

Ibn Aabideen states : "The contract of Imam is cancelled by that which contradicts its purpose like

apostasy"3 .

AnNawawi states : "It is not permissible to revolt against the khalif for his mere injustice or rebellion as long he does not change anything from the principles of Islam"4 .

Ibn Kathir says about those who leave the laws of Allah and judge according to other laws; "whoever does this is a disbeliever and it is an obligation to fight him until he returns to the laws of Allah and his prophet (SAW), it is irrelevant if that part of the shari'ah which he has left is large or small"5 . Sayings of the ulema about this subject are than can be quoted here. So is it credible to say that the revolt against these leaders and that which it necessitates of fighting their helpers and protectors needs to be beneath the flag of an established Muslim leader !!! This preposterous, rather the ulema have stated other than this : AnNawawi quotes from AlQaady Eyadh : "If disbelief emerges from the leader or the changing of the shari'ah or innovation within rule then obedience to him is no longer binding and it is an obligation upon the Muslims to revolt against him and remove him they must replace him with a just Imam if they are able to do that. If that is not possible except for a small group, then it is an obligation upon them to remove the disbeliever"1 .

The second : to install a Muslim Khalif : The ummah is in agreement about the obligation upon the Muslims of appointing a khalif for themselves2 , and they have restricted the method of appointment of the Khalif to four ways3 .

The First : To succeed by stipulation : that is the khalif states who is to succeed him.

The Second : To succeed by stipulation of several candidates : that is the khalif selects several candidates who nominate from amongst themselves the new khalif.

The Third : The ministers of an Islamic government gather and nominate a khalif.

The Fourth : Forceful take over : A Muslim man rises and seizes the position of Khalif by force. Upon examination we find that the first and second method are impossible in this time because a khalif of the Muslims does not exist for a stipulated successor to succeed him or stipulated candidates to nominate amongst themselves a new khalif. The third method is no better then its predecessors for if we insist that an Islamic government exist, there is no way under any circumstance that the present rulers would concede their rule to a pious man selected to rule the Muslims. Rather it is unimaginable that the rulers in our time will leave their thrones voluntarily, so this path is blocked. There finally remains no path available to the Muslims except the fourth method in order to appoint a khalif and that is a forceful take over . . . and this involves a defensive battle between the people of truth and the rulers of this present time until an Islamic State is established, and it is simple knowledge that the people of truth involved in the centre of this struggle do not fight beneath the flag of an established Imam.

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They say; even if the leaders and the rulers withhold from all the laws of Islam it is not permissible to revolt against them as long as they pray, providing two hadith as evidence.

Firstly: "There will be upon you leaders who you will recognise and disapprove of; whoever rejects them is free, whoever hates them is safe as opposed to those who are pleased and obey them", they said, "should we not fight them". He (SAW) said, "No as long as they pray"1.

Secondly: "The best of your leaders are those you love and they love you, you pray for them and they pray for you. The worst of your leaders are those who anger you and you anger them and you curse them and they curse you. He said we replied : "O Messenger of Allah (SAW) should we not remove them at that", "No as long as they establish the prayer amongst you"2 .

THE RESPONSE:

AnNawawi states in the explanation of the first hadith : "As for his words 'should we not fight them?', he (SAW) replied, 'No as long as they pray . . . ', this contains the aforementioned meaning that it is not permissible to revolt against the khalif for his mere injustice or rebellion as long as he does not change anything from the principles of Islam"³ .

Doctor Ali Jareesha states, "And there is no doubt that the reference to the establishment of prayer is a reference to the establishment of the complete religion and he condensed his statement about this by considering the main pillar of religion"⁴ . For the establishment of the prayer is the establishment of the complete religion. This is the meaning of his (SAW) words : "No as long as they pray . . ." and his (SAW) saying, "No, as long as they establish amongst you the prayer". And Ibn Katheer has stated likewise in his explanation of the Most Highs words, "But if they repent establish the prayer and give the zakat then leave their way free." (5 Tauba), he states, "Thus Abu Bakr based his fighting against those who withheld the zakat upon this verse and those similar to it. Fighting them became forbidden when they fulfilled the condition of entering Islam and establishing its obligations"¹ .

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2 Narrated by Muslim from hadith Awn bin Malik Al-Ashja'iy.

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2 Al-Rawdhat ul_nediyah : (1/184) Dar At-Toraath . . . see Al-Muwatta.

3 Explanation of Sahih Muslim by An-Nawawi (1/203) Egyptian edition.

1 "I have been ordered to fight the people . . . ", na in the two Sahihs.

2 Narrated by Muslim.

3 Narrated by Bukhari & Muslim.

4 Narrated by Muslim and Ahmad from hadith from Abi Sa'id Al-Khudry.

5 Majmu'at At-Tawheed (95, 96) Dar al-Kifr.

6 Muta'fiqun Alayhe (Agreed upon).

7 Jaamia al-Uloom wal Hukm: (1/188 - 189) Dar al-Kitab Al-Jadeed.

1 Muta'fiqun Alayhe (Agreed upon).

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- 3 Fath Al-Baari Explanation of Sahih Bukhari: (13/20) Dar Al-Marifat, Beirut.
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- 1 As-Siyasat Ash-Shar'iah: (39:40) Al-Maktaba As-Salafiah.
- 2 As-Siyasat Ash-Shar'iah: (43) Al-Maktaba As-Salafiah.
- 3 See section three.

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2 Explanation of sahih Muslim by An-Nawawi: (18/12) Egyptian edition.

1 See section three.

2 Tafseer Al-Qurtubi (10/357): Dar Al-Kitaab Al-Arabi.

3 Al-Hidaaya Sharha Bidaaya Al-Mubtady.

1 Sharha As-Seer Al-Kabeer: (4/1516 - 1518).

2 See section three.

3 See section three.

4 Na by Ibn Ishaq from Ibn Abbas.

1 See section three.

* We recall here part of the fatawa of the ulema on this subject of the human shield which Ibn Taymiah has mentioned;

Al-Kaasani Al-Hanafi said: "And likewise if they use Muslim children as a human shield there is no harm to open fire

upon them for the necessity of carrying out the obligation (of fighting the enemy), but they aim for the disbelievers not

the children. If in their firing a Muslim is killed then there is no blood money to be paid or expiation". Bedaa'ia

Asanaa'i {(43.6/9)}.

It is stated in As-Seer Al-Kabeer by Ash-Shaybaani and explained by Sarkhasy: Shaybaani writes : chapter : [Cutting the water supply of the enemy, burning their fortresses and aiming catapults at them]Sarkhasy explains; "The presence of Muslims amongst them does not stop any of these actions whether they be prisoners or residents, young or old, women or men, and if we know that there is no way to avoid hitting them whilst following the order of fighting the mushrikeen, and there is no way to avoid the fight then it is forgiven".

Shaybany said, "And if some of these aforementioned people are killed by such actions then their is no blame upon the Muslims". Sarkhasy said, "That is because their action is permissible, required even ordained as long as they cannot avoid it". [Explanation of As Seer Al Kabeer 1467/4]. And Shaybaani said, "If Muslim children are used as human shield there is no blame upon the Muslims to open fire, and if a child is hit there is no blame for that because the Muslims are not the intended target but the enemy are". [Explanation of As Seer Al Kabeer (1474/4)].

In Hashiyat Ibn Abideen : [We seek assistance from Allah and we fight them by placing our catapults, burning them, drowning them, cutting their trees, destroying their crops, and opening fire upon them even if they use some of us as human shield. We aim for the disbelievers, and whoever is hit from amongst the Muslim there is no blood money to be paid or expiation]. He is said in the explanation of

his words ". . . and whoever is hit from amongst the Muslims . . ." that is if we aim for the kuffar with our shooting and we hit one of the Muslims who is part of the human shield, we are not liable for him. He said in the text: (because obligations are not linked to losses) [Hashiyat Ibn Abideen (1/50)]. Also see Al-Mughni : (8/450) Maktaba Ibn Taymiah : - Al-Kaafi : (4/268) Al-Maktaba Al-Islami, Beirut. Irshaad Al-Fahool : (243). Al-Mustafy : (1/294) Maktaba Al-Mantaby, Beirut. Qawaid Al-Ahkam : (1/95) Dar Al-Kutub Al-Almiya, Beirut. Usool Madhab Al Imam Ahmad : (418) Maktaba Ar-Riyadh.

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2 Al-Mughni (8/353).

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2 Ar-Risa'il As-Salafiah (43) Maktaba Al Furqan.

1 Minhaj Al-Muslim : (304) Maktaba Ad-Da'wah Al-Islami.

2 Explanation of Sahih Muslim by An-Nawawi (12/229).

3 Hashiyat Ibn Abideen (3/320).

4 Explanation of Sahih Muslim by Imam An-Nawawi (12/242 - 243).

5 Tafseer Al-Qur'an Al-Atheem: (2/67).

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2 Quotations from the consensus about the obligation of installing a khalif for the Muslims:

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* An-Nawawi - Muslim bish-Sharha An-Nawawi: (12/205) Egyptian edition.

* Al-Kaasaani - Bedaa'i As-Sanaa'i.

* Ibn Khuldoon - Muqadimah Ibn Khuldoon : (519).

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2 Na by Muslim from hadith Awn bin Malik Al-Ashja'iy.

3 Explanation of Sahih Muslim by An-Nawawi (12/242 - 243).

4 Arkaan Ash-Shar'eah Al-Islamyah. (103).

1 Tafseer Ibn Kathi

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AN ADVICE TO THOSE WHO ABSTAIN FROM FIGHTING IN THE CAUSE OF ALLAH

About the author of this piece

This is an abridged extract taken from the book "Mashaa're Al-Ashwaaq Ila Masaa're Al-Ushaaq wa Muththeer Al-Gharaam Ila Daar As-Salaam" on the topic of jihaad by: Abu Zakariah Ahmad bin Ibraheem bin Muhammad Ad-Damishqy and then Ad-Demyaaty (1), well known as Ibn-Nuhaas, who was martyred 814 hijry. The scholars of Islam mention him as following:

Al-Haafiz Ibn Hajr Al-Asqalaany (2) states: "He was inseparable from jihaad in the front line of Demyaat, and this is a perfect and excellent quality".

As-Sakhaawy (3) states: "He strove in doing good, and preferred obscurity, he did not become proud because of his knowledge, on the contrary maybe those who did not know him would think him to be a commoner, with his pleasant appearance, beautiful beard, stocky and even body, he participated much in ribaat (4) and jihaad until he was martyred"

Abu Imaad States: "The sheikh, the Imam, the scholar and the example" During the year of 814 hijry the enemy attacked the people of At-Teenah, a village in Egypt, and the people of Demyaat marched to their help, the most notable of them being Ibn-Nuhaas. There then flared an immense battle between the two sides and Ibn-Nuhaas was killed whilst attacking the enemy not fleeing.

Modern day scholars mention his works as following:

Abu Abdul-Faatih Alee bin Haaj (5) states about this very extract: "The best that I have read from Ibn-Nuhaas Ad-Demyaaty is an investigation which explains the reasons for sitting back from jihaad in the cause of Allah the most high, so I wish to quote it in it's entirety for that which it contains of benefits for the rest of the brothers, maybe Allah will awaken the sleeping concerns..." (6)

Shaheed Abdullah Azzaam (7) stated: "This is the best book written on jihaad"

Shaheed (8) Ibn Nuhaas warns on page 113-132, volume 1...

Know! Oh abstainer from that which has been obligated of jihaad!

Deviator from the ways of success and correctness, that you have been exposed to expulsion and relegation. By Allah! Prevented from happiness by obtaining the objective. What that I knew! The reason for your abstinence from fighting and plunging yourself into the battles of the brave. Your miserliness in the path of Allah with your soul and wealth. All this is due to distant hopes, fear of an on-slaughting life span and hatred of leaving a beloved from family, wealth, son, servant, or relative. A blood brother of yours, a compassionate relative, a generous supporter, a cherished friend, working extra pious deeds, love of a beautiful wife, a preventative high rank, a lofty position, a raised palace, a long shade, magnificent garments or wholesome food. There is not beside these that hinder you from jihaad and none beside these distant you from the Lord of the worshipers. By Allah! What is this from you? Oh brother! Did you not hear the words of the Most High?

"Oh you who believe what is the matter with you that when you are asked to march forward in the cause of Allah you cling heavily to the earth are you pleased with the life of this world rather than the hereafter but little is the enjoyment of the life of this world as compared with the hereafter " (At-

Tauba:38)

Hearken! To that which I dictate to you of decisive evidences and listen that which I present to you of glaring proofs, so that you may learn, nothing hinders from jihaad, not even the two Holy Mosques (9) and there is no reason for your delay except the lower self and the devil.

Excuses made by those who abstain from Jihaad

"But I fear death! "

"But my precious son! "

"But my dear ones! "

"But my status and lineage! "

"But I would like to improve my deeds first! "

"But my beautiful wife! "

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"But I fear death! "

As for your appease to distant hopes, fear of an on-slaughting life span, vigilance of death which must occur and fear of the path which must be traversed, by Allah! Verily! Bravery does not shorten the life of the brave just as refrainment does not lengthen the life of those who lag behind:

"And every nation has its appointed term when there term is reached neither an hour can they delay nor an hour can they advance." (Al A'raaf:34)

"And Allah grants respite to none when his appointed time comes and Allah is all aware of what you do." (Al-Munaafiqoon:11)

Verily! In death there is swooning Oh tribulated one! Verily! The terror of the dying is great but you do not sense and verily! In the grave there is a punishment none is saved from it except the righteous.

Verily! In it there is the Questioning of the two tribulating angels:

"Allah will keep firm those who believe with the word that stands firm in this world and the hereafter and Allah will cause to go astray those who are wrong doers" (Ibraaheem:27)

Then after this immense danger either blessed and to the everlasting pleasure or accursed and hence to the punishment of the fire. The martyr is safe from all this, he fears not a thing from these destructors and the prophet of Allah (S.A.W) has stated: "The martyr feels not the pain of killing except like a pinch" (10). So do not hinder Oh brother! From seizing this opportunity, and you would be protected in the grave from punishment and you would be victorious in the reckoning of Allah. Attaining an excellent return, you would be saved from the tribulation of the Questioning and that which is after it of intense fear, for the martyrs are alive with their Lord provided for, no fear upon them nor do they sadden. Happy for what Allah has bestowed upon them from his favours and they rejoice, their souls in the bodies of green birds flying freely in the highest parts of paradise. What a difference between this noble death and a painful death !

"But my relatives and wealth! "

If you say: "my relatives, wealth, children and family hamper me from jihaad", for Allah has stated words that are clear not concealed:

"and it is not your wealth nor your children that bring you nearer to us..." (Saba:37)

and the Most High says:

"Beautified for men is the love of things they covet; women children much of gold silver branded beautiful horse, cattle and well tilled land. This is the pleasure of the present worlds life, but Allah has the excellent return" (Al-Imraan:14)

and the Most High says:

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you and rivalry in respect of wealth and children, as the likeness of vegetation after rain , thereof the growth is pleasing to the tiller, afterwards it dries up and you see it turning yellow then it becomes straw. But in the hereafter a severe torment and forgiveness from Allah and good pleasure whereas the life of this world is only a deceiving enjoyment" (Al-Hadeed:20)

There are many verses similar to this and the proofs are clear and gleaming. In a hadeeth; "If the present world were to be worth the wing of a mosquito in the reckoning of Allah he would not give a disbeliever a drink of water from it" (11) and the prophet (SAW) has said "The space of a whip of any one of you in paradise is better than the present world and that which is in it, a morning march in the cause of Allah or an evening march is better than the present world and that which is in it and the veil of a woman from the people of paradise is better than the present world and that which is in it" (12). So how do you let hinder you from this vast kingdom a family? Who after a while will be amongst the dead, tear them apart the hands of the dispersers and split them the decent of diseases. With that which emanates from them of annoyance, enmity, bad manners and malevolence for that which you averted from their share to loss. Their desertion of you when wealth is scarce and their transformation to love of you when situations change. Greater than this their abandonment of you on the Day of Consequences, holding you to account for the smallest of things at the moment of the Grand Questioning so much so that each one of them would wish that he be saved and you carry that which is upon him of sins and burdens.

How do you let hamper you that which is in the fair of departure and decline? Fleeing from you when friendship is lost and when relatives disperse. Abandoning you every friend who use to frequent your company, then on the Day of Judgement you will be asked about him, where did you meet? And what did you do? Oh you who will be questioned! On a day that children will become grey haired, fears intensified, crushing crowds plentiful, disputes heated, every suckling mother shall neglect her suckling infant and every pregnant mother shall miscarry (13) from the fear of that day. The guilty shall be known by their marks and they shall be grabbed by their forelocks and their feet (14).

On that Day the rich shall be held to account for the spot on a date and the skin of a date pip, the significant and the wretched, the incomplete and complete and the poor shall precede the wealthy to paradise by five hundred years (15). They shall feast, drink and enjoy in the abode of peace, whilst you Oh rich one! Shall be held from them because of your wealth and you will fear that you be ordered to be taken to Maalik (16). Then do you sadden upon the departure of that (17) which if scarce increases your worries and concerns, if plentiful makes you rich and causes you to transgress, if you die you leave it behind you, of the things which you return. In front of you the standing and accounting for it, what can make you perceive? Give it that the whole world in its entirety is yours, is not to an end its eventuality? Your departure from it is a must, even if you cling to its deceptive glory.

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"But my precious son! "

If you remember your precious son and you sympathise for him the sympathy of a compassionate father, for Allah the Most High has said:

"Your wealth and your children are only a trial whereas Allah with him is a great reward" (At-Taghaabun:15)

By Allah! He is more merciful to the child than his father, mother, brother and uncle and how not! when he had nurtured him before them with the breast of his mercy in the darkness of the interior organs. The child's heart is in the hand of his gentleness and mercy in the womb of his mother and the loins of his father. So where was your compassion and sympathy for him when he was such? And after you where will be your closeness to him? How do you let hamper you from the abode of pleasure and neighbouring the noble Lord? A child who if small, you are with him concerned, or large for you are with him grieved, healthy for you fear for him, sick and your heart due to its weakness restless. If you manner him he angers and bolts or advise him, he sulks and bears grudge. With that which you expect from him of disobedience as of from many children. If you give precedence to your cowardliness, if you pass by your miserliness, if you abstain from your preferences, then the trial will be greater. You hold it to be a blessing, but the tribulation will prevail and you see it as a favour. You wish for him contentment at the sake of your worry, his happiness for your sadness, his profit at your loss and increase in his dirham and dinar at decrease in your scale. You burden for his sake that which you can not and you enter because of him into every tight situation. Cast him! Oh you! from your concern to he who created you and created him, trust his sustenance after you, upon the one who sustains you and sustains him. You have surrendered to Allah control of the affairs of the dominion and the realm and you do not surrender to him control of the affairs of your child after you die, and do you have even a slight control over such?

"...and to Allah belongs the domain and the earth and that is between them and to him is the return" (Al-Ma'idah:18)

By Allah! You do not possess the ability to benefit or harm him or yourself. Nor the ability of causing death, life or resurrection, you can not increase his life span by even slight nor his sustenance by the spot on a date. Death could ravage you suddenly then you would be reduced to powder in your grave, cast down and because of your deeds held prisoner, your dear child after you an orphan. Your wealth divided, you are inherited by an enemy or one of mercy, your family disperses in departure and residence and you say: "Oh that I would have been amongst the martyrs! I would have won an immense reward.", and it is said to you: Impossible! Impossible! Passed that which has passed. Regrets will be intensified and you will be alone with that which you have sent forth of good deeds and bad. Verily! Listen to the words of Allah the Mighty, the Forgiving warning you about that which you are in of deception:

"Oh mankind be afraid of your lord and fear a day when no father can avail ought for his son nor a son avail ought for his father, verily the promise of Allah is true, let not then this present life deceive you, nor let the chief deceiver deceive you about Allah" (Luqmaan:33)

If your child is from amongst the blessed, then you shall be joined with him in paradise and if he is of the accursed, then he shall be so from now. The people of paradise do not join with the people of the fire, nor the pious with the wicked, it maybe that Allah grants you martyrdom and you intercede for him. Your absence from him would be an endeavour to save him, so seek that which will save you from the punishment and exert yourself in it for tomorrow:

"That day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man that day will have enough to make him careless of others." (Abasa:34-37)

Verily! This is an immense declaration:

"...and Allah guides whom he wills to a straight path" (Al-Baqarah:213)

[Back To Top](#)**"But my dear ones! "**

If you say: "It is difficult for me to part from a brother, relative, friend or dear one", for you it is as if the Resurrection has already been established upon the entire of creation:

"Friends on that day will be foes one to another except the pious." (Az-Zukhruf:67)

For if the friendship was for Allah's sake, then you shall be joined in the highest ranks, in luxury forever and if the friendship was for other than Allah, then from now: Departure! Departure! Before comrade be joined with comrade, because a person in the hereafter is with his dear one, for his participating with the other in achieving his desire. If he is of the God fearing, his brother will benefit him and if he is of the accursed he will damage him.

With that which you expect from relatives and friends in this abode of harshness, aversion, little loyalty, much annoyance, lack of fairness, their transformation in your presence and their blame of you. Their injustice to you, their abandonment of you during loss of possessions and that which their hearts conceal of defects and diseases. If you fall into hardship they leave you to yourself, or if you make a mistake they free themselves from you, brothers of prosperity and enemies of hardship. Their friendship necessitates affluence, their companionship is fraught with pains, if your wealth is little you are cuffed and if your situation changes he is your brother! Your brother! If you are in doubt about part of this declaration, then it shall become apparent to you with certainty during the Grand test. If you triumph your hand from them with a brother from the best of brothers and remote is that, or a friend from loyal friends, then what will make you perceive that the two of you tomorrow as says the One truest in speech:

"And we shall remove from their breasts any sense of injury, brothers facing each other on thrones" (Al-Hijr:47)

So do not hamper yourself from jihaad, Oh you! With a beloved one or relative, it may be that you are split apart before death and so an immense reward passes you by. Your cherished friend separated from you and you are deprived of that which you wish of rank in paradise, you regret but your regret will avail you naught for that which has passed.

In a hadeeth: Jibreel may peace be upon him said to the prophet (S.A.W): Oh Muhammad! Verily Allah says to you; live as you will for verily you will die, love who you will for verily you will depart from him and do what you will for verily you will be rewarded for it." (18). See what immense meaning these words have gathered, from the remembrance of death, departure of beloved and reward for deeds, is there a warning after this warning ?!

"...Verily in this is a lesson for those who understand" (Al-Imraan:13)

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If you say: "My lineage and high position hamper me and my honour is a preventative barrier.", for what that I knew! How many have died and left your lineage? Beloved to them before it reached you and how many faded his authority from his envious obsession with it before it shadowed you. It shall be made clear to you as it was made clear to them, in that it is as if you are already a has-been, for if you bereave at it's loss and your heart is immersed in envy, full of sadness, it will not perpetuate that which you posses of lineage and high status. You will not succeed with that which you are in search of, for it is not of the ways of salvation. Verily! For the last to leave the fire and enter with those who have entered, there is a kingship far greater than that of the kings of this world, and ten fold (19).

For then what is your opinion of he who will be with the first forerunners, the prophets, the truthful, the

martyrs and the righteous. It is not hidden from you that which high status entails of fatigue and tire, bad end and evil return, that which you earn due to it of many enemies and enviers and that which their inner selves gather upon of rancour and malevolence. Their abuse of you when it fades from you, your regret and sadness upon that which has passed due to your concern and attention to it, the departure of most of your servants and the turning away from you of he who it used to gladden the kissing of your feet.

At-Tirmithi and Ibn Hibaan report a hadeeth: "The lowest of the people of paradise, for him there is eighty thousand servants, seventy two wives, a dome is constructed for him of pearls, aquamarine and gems the size of which is the distance between Al-Jaabiyah (20) and San'aa (21)"(22).

Listen to the words of the Great, the Forgiver:

"...and the angels shall enter upon them from every gate, peace be upon you for that you persevered in patience, excellent indeed is the final home," (Ar-Rad:23-24)

By Allah! This is what eyes are to be soothed with and so:

"For the like of this let the workers work" (As-Saafaat:61)

"But my beautiful abode! "

If you say: "It is difficult for me to leave my palace, it's shade, it's raised construction, high place, my servants, couches and luxuries". What that I knew! Is it not merely a house made from stone, mud, clay, metal, wood, palm branches and cane? If it is not swept it accumulates considerable rubbish, if it is not decorated then how dark is it's darkness, if it's construction is not renovated then how quick is it's ruin, even if you renovate it, it's final result is dilapidation. After a short while it will turn to dust, those resident will depart from it, the cotton merchants will move from it, it's trace effaced, knowledge of it's existence wiped out, it's vestige erased and it's name forgotten. It has been narrated: when Allah the Mighty and Majestic descended Adam (A.S) to the earth he said: "Build for destruction and multiply for annihilation." (23).

Exchange Oh deceived one! Your palace and it's quick rate of deterioration, for an eternal abode, whose palaces are high, it's light radiant, it's rivers flowing, it's fruit laden branches stoop low and it's delights successive. If you ask about it's construction, for it is of silver bricks and gold bricks, no fatigue therein by far and no tire, if you ask about it's soil, for it is of sweet smelling musk (24), if you ask about it's gravel, for it is of pearls and jewels. If you ask about its rivers, for there are rivers of milk, rivers of honey and Al Kawthar (25). If you ask about it's palaces, for there is a palace of hollowed pearl, it's height seventy miles into the air, or from green aquamarine, glistening splendidly, or from red ruby, raised it's construction. For the believer in every corner of its corner's, a family and servants, they do not see each other due to its vastness. If you ask about it's couches, for they are lined with silk brocade, for what then is your opinion of their exterior?! They are raised amongst those who are also upon couches for forty years and there is no sleep upon them or slumber, on the contrary, they recline upon them facing each other:

"And some of them draw near to others questioning" (At-Tur:25)

"But my nice food! "

If you ask about its food, for its substance is created, perpetual, it's fruit not limited by seasons and their supply will not be cut off for the length of that station. On the contrary there will be ripen fruits:

"And fruit that they may choose, And the flesh of fowls that they desire" (Al-Waaqia:20-21)

They shall be given to drink:

"...pure sealed wine, the last thereof will be the smell of musk, and for this let those strive who want to

strive" (Al-Mutaffifeen:25-26)

Its dwellers shall not defecate, urinate, spit or produce mucus. Their food shall perspire from their skins with an odour of musk, colour of pearls and then the stomach shall be reduced as it was (26). If you ask about its servant's for they are eternal youths:

"...if you see them, you would think them scattered pearls. And when you look there you will see a delight and a great dominion. Their garments will be of fine green silk and gold embroidery. They will be adorned with bracelets of silver, and their lord shall give them a pure drink. Verily this is a reward for you and your endeavour has been accepted" (Al-Insaan:19-22)

In summary, all that I have mentioned to you, is what has come of news, except for that in paradise there is what no eye has seen, nor ear heard nor occurred to the heart of man (27). If you ask about the length of stay in this great luxury, for they shall be therein forever, immortal, alive and they shall not die. They shall be youths, never ageing, healthy, never becoming sick, rejoicing, never saddening, content, never becoming angry and from the fear of an end or expulsion they shall be forever safe (28). In a safe station:

"Their way of request therein will be: Glory! to you Oh Allah, and:

peace, will be their greeting therein. And the close of their request will be: All the praises and thanks be to Allah, the lord of the worlds" (Yunus: 10)

So with your intelligence compare this immense, momentous kingdom and your present abode, that of a short span, small share and see that if you depart from it with martyrdom to what you will arrive. Verily! The abode that you are in is deceiving:

"...and none can inform you like him who is the all the knower" (Faatir:14)

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"But I would like to improve my deeds first! "

If you say: "I like to delay in order to improve my deeds", for this is also a product of deception and distant hoping. By Allah! Delay of a destined life span has never been achieved:

"Oh Mankind! Verily the promise of Allah is true, so do not let this present life deceive you, and do not let the chief deceiver deceive you about Allah. Surely Satan is an enemy to you, so treat him as an enemy, he only invites his followers, that they may become the dwellers of the blazing fire" (Faatir:5-6)

By Allah! This is nothing but a snare of Iblees the accursed, it is not from the intentions of the friends of Allah, or the righteous, are not the companions of the prophet (S.A.W) and the best of those who followed them more deserving than you of this intention if you are indeed of the truthful? If they resided to delaying the life span, they would not have developed a great fear of Allah, and they would not have fought the idolaters and disbelievers, nor attack countries and lands, do you not hearken with your ears? Oh tribulated one! To the words of the Most High:

"March forth whether you are light or heavy and make jihaad with wealth and your lives in the cause of Allah. This is better for you, if you but knew" (At-Tauba:41)

Do you not take heed? If you are indeed of the intelligent and understanding and ponder upon the words of the Most High:

"...and Allah has preferred the mujahideen above those who sit by a huge reward" (An-Nisaa:95)

In a hadeeth: "Verily the standing of a man in the battle line for the cause of Allah is better than

seventy years of worship amongst his family" (29). Oh deceived one! Verily the sleep of a mujaahid is better than the night prayer and the fast of one who remains behind, there shall concerning this follow extra explanation (30) and with Allah lies the assistance.

Suppose that you are truthful in what you claim, do not your deeds waver between being rejected and accepted? Is there not ahead of you that which terrifies and daunts? Is not your advance to the fearful day of the Gathering? By Allah! You do not know whether your deeds will save you, if you work, or destroy you!

"...and he knows what you conceal and what you reveal" (An-Naml:25)

"And whether you die or are killed, verily unto Allah you shall be gathered" (Al-Imraan:158)

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"But my beautiful wife! "

If you say: "it does not appease my soul, departing from my beautiful wife, my delight when she is close and my happiness from her love". Give it that your wife is the most attractive of women, and the most beautiful of the people of her time, is not her beginning a despised drop? Her last a foul corpse? And between these two she is a virgin. Her menses prevent you from her for half her life, her disobedience to you is more than her obedience, if she does not wear kohl she becomes bleary eyed, if she does not adorn herself her roughness becomes apparent and if she does not comb her hair it becomes dishevelled. If she does not oil herself her radiance is extinguished, if she does not wear perfume musty is her smell, if she does not wash odorous is her odour, full of faults and quick to bore. If she advances in age she disheartens, if she grows old she becomes senile, you do your best and strive for her and she denies this if she becomes angry.

As the prophet (S.A.W) has said: "If you were to do good to one of them for a lifetime then she were to notice something bad in you, she would say: I have never seen any good from you" (31). You desire from her the foulest part of her, you fear her desertion, you fear her harshness, your love for her carries you to exhaustion and fatigue, intense misery and distress. She exposes you to the sources of destruction and you are pleased to fulfil the slightest of her whims at your destruction or that close to it. She loves you because of her needs from you, if they pass by she deserts you, she abandons you and seeks for other than you. She becomes bored with you and she makes her enmity apparent, as she says with the tongue of her condition even if she does not express it in words: "Maintain me and spend, or separate from me and divorce me!". In summary it is impossible to enjoy her except with a twist, your relationship with her will not last except with pressure and hardship.

By Allah! What a wonder! How do you let love of her hamper you from reunion with one created from light? Raised in the shade of palaces with youths and maidens, in the abode of luxuries and happiness, by Allah! the blood of a martyr does not dry but that he has met her. His eyes delight in witnessing her glow, wide eyed, beautiful, exquisite, virgin, as if she were a ruby, no man or jinn has had sexual intercourse with her before you, her speech soft, her figure correct, her hair uniform in colour, her virility immense, her eyelids flutter. Her beauty is dazzling and radiant, her coquettishness evident, her glance darkened with kohl, beautiful her elegance, sweet her speech, marvellous her creation, splendid her manners, glowingly adorned, most gorgeous of things lawful, full of love, free of boredom, her glance created only for looking at you, so she does not look at any except you. She loves for you everything that your desires desire, if a nail of hers was to become apparent the light of the full moon would be completely extinguished and if her bracelet was to become apparent during the night, there would remain no darkness in the creation. Were that her wrist would to become apparent the whole of mankind would become enthralled and were that she would look between the earth and the sky, it would fill between the two a fragrance. Were that she would spit into the sea, it would turn to freshwater, every time you glance towards her she is enhanced in your eye in splendour and every time you sit with her, her beauty is increased with beauty. Is it befitting of a person of intelligence that he hears of her and then sits back from reunion with her??? How? And for him in paradise are wide-eyed maidens like her and more like her! Know that separation from your wife eventually is a must, it is as if it has already happened and in paradise you shall be joined together if Allah wills. What best of joining places! And what is between you and her reaching there if she is of

the righteous, except a time during which you must separate from her and that is death. You will find her in the hereafter more beautiful than the wide-eyed maidens by a factor that none knows except the Lord of the worlds. That which you despised in her gone, that which was evil in her vanished, her manners perfected, her creation beautified, more attractive, broad eyed, a beautiful radiant woman, virgin, cleaned from menses and bleeding, removed from her all types of impurities and her crookedness straightened. Her jubilation increased, her glow expanded, her virility enlarged and she is superior to the wide-eyed maidens like their superiority over her in this present abode. So turn away from her today for Allah's cause, he will exchange her for you and if she is of the people of paradise then you must have her.

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So do not become distracted Oh you! From the eternal abode, by deception with something from the chattels of this present world, for by Allah! It is not an abode of residence, neither a place of meeting nor perfection. An abode that if it makes you laugh today it makes you weep tomorrow, if it makes you happy then succeeds it's happiness ruin, if you gather therein all the luxuries, then Allah's wrath is quick to descend upon you. If it enriches you, it impoverishes you, if it unites it separates, if it rejoins it disperses, if it diminishes it congests, if it enriches it overburdens, if it increases it eradicates, if it constructs, it destroys, if it produces it flees, if it elevates it topples and if it becomes peaceful it oppresses. If it's graces prevail, it causes grief with it's evil results, if it revitalises with it's reunion then weaning follows it, it's closeness is far, it's beloved one dejected, it's drink a mirage and it's sweetness punishment. The abode of worries, sadness, distress, anxiety, transition, separation, wretchedness, schism, disease, fatigue, hardship and tire. It's plenty is little, it's noble one abased, it's rich one poor, it's venerable one menial, plenty of defects, full of regrets, scarce of serenity, devoid of fulfilment, no trust in it's pacts and never fulfilling it's promises. The one who loves it is wretched, the one who desires it is mad and the one who trusts in it is shamed. It has covered its defects, hidden its disasters, it is treacherous with its falsehood, deceiving with its bribes, it has set its meshes and placed its nets. It has made permissible its falsehoods and unsheathed its sword. It has made permanent its traits, concealed its ugliness and it calls; "Embrace me! Embrace me! Oh men!". For he who seeks reunion with it falls into its plot, it manifests upon him its evil condition, it intensifies its punishment and he falls into it's captivity because of his ignorance of it's evil. He is afflicted by it's plotting, so much so that he does not perceive it's affair, until he bites his hands in regret, he cries blood after tears, it forsakes him to what he desired until he meets an evil return. He struggles to flee but escape is impossible.

So awaken yourself! Oh you! Before destruction, free yourself from its captivity before it becomes difficult to escape. Prepare to proceed to success and happiness, maybe Allah will grant you martyrdom from his grace, so do not let hamper you from this reward, a reason from these reasons. For the one of sound assurance is he who exhibits strong resolution and the one of rational opinion is he who has a share in jihaad. He who clings to laziness and is deceived by hopes, his feet shall slip, he will regret where it will not avail him ought regret, he will gnash his teeth about that which has slipped and passed when he witnesses the martyrs in the highest most chambers of paradise:

"...and Allah says the truth and he guides the way" (Al-Ahzaab:4)

"...Allah is sufficient for us and the best disposer of our affairs" (Al-Imraan:173)

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1 A village in Egypt.

2 Author of Fathul Baari, the best explanation of Al-Bukhari's collection of saheeh ahadeeth.

3 One of Ibn Hajr's most notable students.

4 A term used meaning; the guarding of the front lines and the waiting before engaging the enemy in battle.

5 Imprisoned scholar and leader in Algeria.

6 Ghaayat Al-Muraad fee Gadaayaa Al-Jihaad by Sheikh Alee bin Haaj. 7 An assassinated sheikh about who Time magazine writes "...he is responsible for reviving jihaad this century.", and as Muslims we know the reward for he who revives a forgotten sunnah, let alone a forgotten fard !.

8 We do not rule that he who is killed in jihaad is a shaheed and will enter paradise, because entry into paradise is a matter which depends upon the intention of the one killed, and that is in the knowledge of Allah. Calling the one killed in jihaad shaheed is for the purpose of attaching an apparent ruling to him built upon strong speculation because we do not wash him, shroud him or pray upon him and this is a matter stated by the majority of the salaf. Ibn Hajr Al-Asqalaany states: "And for this reason the salaf called those killed in Badr and Uhud Shuhadaa, and the intent in this is to attach an apparent ruling built upon strong speculation, and Allah knows best." (Fathul-Baari:6/90) 9 Sheikhul-Islam, Ibn-Taymia has quoted from the consensus of the scholars: The residing of a man in the land of ribaat as a muraabit (one who makes ribaat) is better than his residing in Makkah, Medinah or Baitul-Maqdis. See Majmu'a Al Fataawa: 28/5 by Ibn-Taymia. 10 Narrated by; At-Tirmithi who states it is hassan ghareeb saheeh, An-Nisaa'i, Ibn-Maaja, Imam Ahmad, Ad-Daarimi, Ibn-Hibaan, Abu Na'eem in Al-Hilya, Al-Baihaqi and Al-Bagawy in Sharh As-Sunnah, all with slightly different wording.

11 Narrated by ; At-Tirmithi who states that it is saheeh ghareeb,

Al-Haakim ; saheeh chain of reporters, Abdullah Ibn Al-Mubaarak, Al-Baihaqi in Shu'ab Al-Eeman.

12 Narrated by Al-Bukhari.

13 In reference to Surat Al-Hajj:2

14 In reference to Surat Ar-Rahmaan:41

15 In reference to a hadeeth narrated by At-Tirmithi from Abu Hurrayra who said : The prophet (S.A.W) said : "The poor ones of the Muslims will enter paradise before the wealthy by half a day, and that is five hundred years." ; hadeeth hassan saheeh. Also narrated by ; Ibn Maaja and Imam Ahmad.

16 Maalik : the custodian angel of the hell fire.

17 Referring to wealth.

18 Narrated by Al-Baihaqi in Shu'ab Al-Eeman.

19 In reference to a hadeeth narrated by Muslim in the book of eeman, chapter ; "The lowest of the people of paradise in station". 20 A village in Damascus.

21 Capital city of Yemen.

22 Narrated by At-Tirmithi: ghareeb.

23 Narrated by; Al-Baihaqi, Ahmad, An-Nasaa'i and Ibn Hibaan.

24 In reference to a long hadeeth narrated by At-Tirmithi.

25 A river in paradise.

26 In reference to a hadeeth narrated by Al-Bukhari and Muslim.

27 In reference to a hadeeth narrated by Al-Bukhari and Muslim.

28 In reference to a hadeeth Narrated by Muslim.

29 Narrated by; At-Tirmithi; hadeeth hassan and saheeh chain, verified by Al-Baihaqi, Al-Haakim states : hadeeth saheeh upon Muslim's condition, and At-Thahabi agrees with him.

30 In reference to that narrated by; Ibn Abi Shaybah in "Mussanaf" and Ibn Al-Mubaarak.

31 Narrated by Al-Bukhari.

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☒ Abu Bakr Aqeedah

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Abu Bakr Aqeedah. Egyptian. Killed during a military operation against the Russians in Dagestan, Russia, on 22 December 1997, Aged 36. 1st Hand Account. Not on Audio.

'One Leg is Better than Two.'

On the 22nd of December 1997, the foreign Mujahideen in Chechnya under the command of Ibn-ul-Khattab led an attack on a Russian Army Base in Dagestan. This attack was successful, Praise be to Allah and claimed the life of one brother, who to the Mujahideen was widely loved and respected. The name of this brother was Abu Bakr Aqeedah. The following article details Abu Bakr's career in Jihad and how he was killed. May Allah accept him from amongst the Shuhadaa'.

"But as for those who are killed in the Way of Allah, never will Allah allow their deeds to be lost."

[Quran, Surah Muhammad (47), Verse 4]

Abu Bakr graduated from High School in Egypt, obtaining a very high mark, and was awarded a scholarship for further education. He then commenced a five-year Bachelors Degree in Mechanical Engineering. During his studies, he became interested in working for Islam and met the likes of Dr. Sheikh Omar Abdur-Rahman, under whom he studied Islam for approximately two years. The oppressive Egyptian regime soon imprisoned him for a period sufficient to ban him from Egyptian Military Service (all Islamists are prohibited from participating in National Service in Egypt).

After he graduated, in the late 1980s, he left for the Jihad in Afghanistan, at the age of 25. He stayed there fighting the enemy and defending Muslim land, gaining military experience to add to his technical expertise. One-and-a-half years later, he lost one of his legs below the knee, when he stepped on a mine during an operation in Jalalabad. One brother who was with him when he lost his leg, describes:

"When the operation began against the Communists, we soon came under heavy fire and bombardment from the enemy forces. All of us had our heads down and we were not able to get up to even look, due to the severity of the firing. Abu Bakr, who was one of the senior commanders of the operation, then asked one of the brothers to go and get a mortar bomb. None of the brothers were able to go, so Abu Bakr went himself to get it. He returned after about half-an-hour with a mortar shell in his hand. He then asked the other brothers to load and fire it. When they asked him why he did not do it himself, he replied that he had been shot in his arm by a bullet that passed straight through the bone of his arm, when he went to get the shell. We asked him to go back to have his injury seen to, but he refused, preferring to continue fighting.

Soon afterwards, with his rifle in one hand, Abu Bakr stepped on an anti-personnel mine, that severed his leg from below the knee. I carried him back from the Front-Line to the ambulance, and accompanied him to the hospital in Peshawar. By the time we arrived at the hospital some hours later, he had lost a lot of blood and was exhausted. Sweat was coming out of his face like water, but he was not moaning or groaning: only mentioning Allah's name. I said to him, 'Be patient my brother. This is the way to Paradise.' He nodded his head and murmured, 'I know.'"

After a temporary artificial leg was fitted to his body, he returned to Afghanistan and continued to fight and train the brothers there. He did not leave the Jihad after losing his leg, even though he now had legitimate excuse that many of us do not have, but the love of Jihad was now deeply ingrained in his heart and he wanted the rest of his body to reach where his leg had reached. Amongst other training camps, he was a military trainer in the camp of Shaheed Sheikh Abdullah

Azzam (R.A.) for two years. Hundreds upon hundreds of Mujahideen received training under him. Soon after losing his leg, he was in the Central Mosque of Peshawar, to which Sheikh Abdullah Azzam was making his way to deliver the Friday sermon, before he was assassinated along the route.

Some months later, he got married. He telephoned his family back in Egypt and told them of his desire to get married. His family searched, and found an Egyptian sister willing to marry him, so they sent her to Afghanistan to join him, bearing in mind that this was AFTER he had lost his leg. How many 'sisters' in the West would refuse a marriage proposal from a Mujahid, just because their hearts have become attached to the love of material things. So this sister arrived in Afghanistan, and they married there.

Abu Bakr continued to fight in Afghanistan until the Soviets were expelled in 1989. When the Communists were defeated as well, he proceeded with Ibn-ul-Khattab and a handful of other brothers, to Tadjikistan, and fought there for some time. When activities in Tadjikistan subsided, he finally proceeded to Chechnya to join Ibn-ul-Khattab, who had arrived there a little earlier. Two years he stayed in Chechnya, participating in all the numerous military operations with Ibn-ul-Khattab, including those which earned Khattab the nickname, *'The Lion of Chechnya.'*

After the temporary peace deal was signed in Chechnya in the Autumn of 1996, Abu Bakr continued to learn and to train Mujahideen. Ibn-ul-Khattab offered to pay for Abu Bakr to travel to the West to have a quality artificial leg fitted, as his present one was now many years ago and giving him inconvenience. Abu Bakr, however, refused, saying that it was not worth spending the money of the Muslims on someone like him, when other people and other causes were more worthy of being spent upon.

In the early hours of Monday morning, 22 December 1997, Abu Bakr Aqeedah participated in an attack on a Russian Army Base in Buinaksk, Dagestan with his artificial leg. He was killed during the first few minutes of the operation, whilst he was facing the enemy, not fleeing from them. He was aged 36. He had attained the prize of Shahadah (martyrdom) after spending eleven years (one third of his life) in Jihad for the Pleasure of Allah. We ask Allah (SWT) to reward him for his efforts and to enter him into the highest part of His Paradise.

If you ever met Abu Bakr, you would be impressed by his character immediately without even knowing who he was. His residence was simple and sparsely furnished, his manner was humble and he spoke dignified Arabic, not gutter slang, and was very hospitable.

The aspect of this brother which was most impressive was his vast knowledge coupled with his humility. He was chosen out of ALL the Mujahideen in Afghanistan to write the sections on explosives in the famous Arabic nine-volume Afghanistan *'Encyclopaedia of Jihad'*. He was once jokingly referred to as the *'most wanted and dangerous man in Chechnya'* by commanders like Ibn-ul-Khattab, Shamil Basayev and Salman Raduyev. He lived in the same village, possibly next door, to Abu Talal Qasimi (an Egyptian Islamic scholar who was kidnapped by the Croats on route to Bosnia in 1995 and sent to Egypt, where he was probably tortured to death). As for his family, he had about 5-6 brothers, all of whom were either killed in Jihad or imprisoned by the tyrannical Egyptian regime.

Even though Abu Bakr was known and regarded by the Mujahideen as one of the most knowledgeable and experienced commanders in the world, his skills and expertise did not leave with him. In addition to the Encyclopaedia of Jihad, Abu Bakr also completed a thesis on 'Operational Tactics and their Effectiveness' based on all the military operations undertaken by the foreign Mujahideen in Chechnya, a few weeks before he was killed. All his writings now circulate amongst Mujahideen commanders all over the world.

His modesty was such that this little information was gleaned from hours of conversation, but mainly conversations with other Mujahideen. His name as Abu Bakr Aqeedah was unusual. When asked, *"Why Aqeedah?"*, he replied, *"Why 'Egyptian' or 'Syrian', etc? I am a Muslim first and foremost so I want to be known as Abu Bakr Aqeedah, not by any other name."*

It is difficult to write this article on Abu Bakr: mere words cannot describe him. Unless one actually sat with him, talked to him, asked him about his dreams, ate with him and lived with him, it is not possible to truly understand his character, or the significance of his loss to the Mujahideen all over the world, as a brother and a friend.

Abu Bakr leaves behind him his wife and four young daughters in Chechnya. We ask Allah to make their life easy in this World and to join them with Abu Bakr in Paradise in the Hereafter.

Indeed we sincerely ask Allah from the bottom of our hearts to accept Abu Bakr Aqeedah in Paradise as a Shaheed, to make him from the best of them, and that Allah grants us the steadfastness to continue the Jihad as Abu Bakr did.

O' Allah! We know your promise that we will be raised up on the Day of Judgement with those whom we love, so on that Day, permit us to be raised up with the Shuhadaa' and the Mujahideen, and make Abu Bakr among them.

O' Abu Bakr! We have not forgotten the cold, dark, rainy nights under enemy bombardment that you patiently endured in Afghanistan, whilst we were enjoying comfort in our homes.

O' Abu Bakr! We have not forgotten the harsh Chechen winters that you passed without complaint, whilst we were relaxing in fully-heated dwellings.

O' Abu Bakr! The land of Afghanistan has not forgotten those parts of it on which your blood was split when you were injured in Allah's Way, whilst many of us did not even spend a single drop of blood in the Land of Jihad.

O' Abu Bakr! We have not forgotten the day when sweat was pouring down your face like water, hours after you had sold your leg to Allah, but you did not complain, knowing that this was the way to Paradise; whilst many of us did not even expend a single drop of sweat in the Land of Jihad.

O' Abu Bakr! You have placed in the hearts of your brothers, a wound that will not be healed except by joining you.

O' Abu Bakr! The eyes send their tears and the heart is full of grief, but we do not say anything except that which please our Lord. We ask Allah that we will meet you in Paradise, and that your life will serve as an inspiration for all Muslim youths, or any Muslim man who has blood in his veins, who wishes to leave the humiliation of living in servitude to the disbelievers, to a life of Servitude to Allah, who feels the humiliation of the Muslims throughout the world as one of a man who truly responded to the Call of Allah until he was true to Allah and Allah was true to him (we ask Allah that it is so). Ameen.

"Those who answered the call of Allah and His Messenger even after injury had afflicted them, for those of them who did good deeds and were righteous, there is a great reward. Those unto whom the people (hypocrites) said, 'Verily, the people have gathered against you (a great army), so fear them.' But it only increased them in Faith and they said, 'Allah is sufficient for us, and He is the Best Disposer of affairs.'"

[Quran. Surah Ale-Imran (3), Verses 172-3]

"Indeed those who have sacrificed the blood of their martyred brothers, THEY are the ones most worthy of ruling the Muslim lands. As for those who did not spend even one drop of their blood, nor did even one drop of sweat roll down their face, WHAT right do they have to rule the Muslim lands?"

[Shaheed Sheikh Dr. Abdullah Azzam (R.A.)]

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 Abu Hammam An-Najdi

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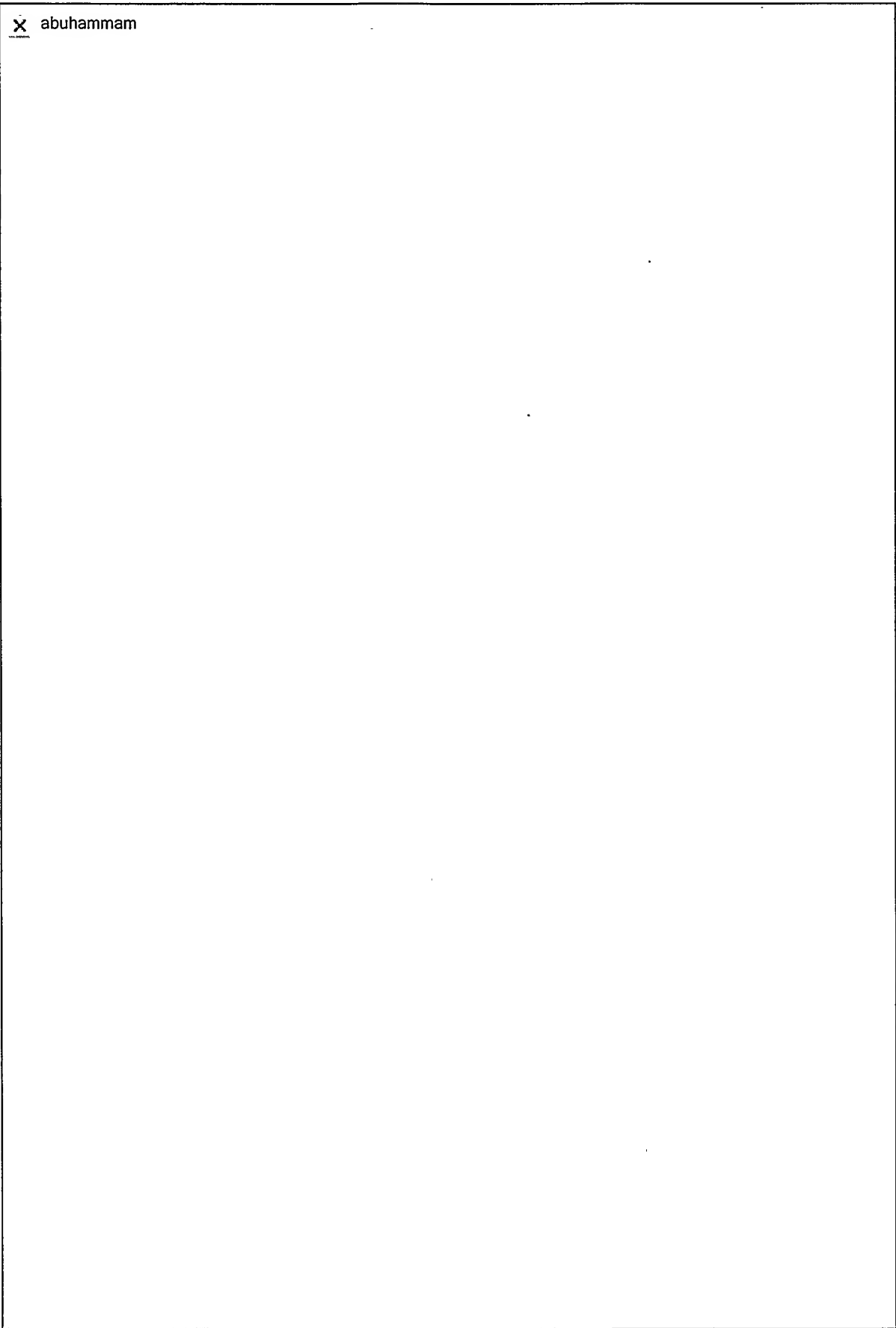
Abu Hammam An-Najdi. Saudi Arabia. Commander of the 'Lion's Den' Front-Line Base Camp. Killed during an ambush by the Croatian Military during peace-time whilst he was travelling with three other commanders from the Mujahideen Headquarters, Zenica, to the Lion's Den Camp, Zavidovic. Zepce, 14 December 1995. Aged 24. 1st Hand Account. Present on Under the Shades of Swords audio cassette. Photograph of him moments after he was martyred available at the end of this page.

A university graduate from Saudi Arabia, educated and a good speaker of the English language, he entered Bosnia in the summer of 1994 together with Abu Ziyaad An-Najdi (RA). His good dealings with all the brothers and his way of making every brother seem special and important, gained him a lot of respect amongst all the Mujahideen and soon he was appointed the Commander of the Front-Line Base Camp.

He worked very hard in the service of the brothers, trying his best to arrange the affairs of the Base to make things as easy for the brothers as he could. When someone saw him, they would not see a commander or an ameer, but rather they would see a friendly individual to whom they could go up to with their day-to-day problems and discuss them like friends. He was much loved for this unique quality of his. He was the commander who ordered a search party to go and look for Abu Mujahid Al-Brittani, the brother who was killed in Operation Badr of Bosnia.

On the 14 December 1995, he was one of the five brothers who were ambushed by the Croats in Zepce. He was killed instantly by point-blank machine-gun shots to the head, to be martyred and join his four brothers who were killed with him. Abu Hammam and his friend, Abu Ziyaad, entered the land of Bosnia together, they left it together and we ask Allah (SWT) that they remain together in the Gardens of Eternity in the company of their Lord Most High.

Photograph of Abu Hammam moments after he was martyred.



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☒ Abu Muaz Al-Kuwaiti

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Abu Muaz Al-Kuwaiti (Adil Al-Ghanim). Kuwait. Commander of the Foreign Volunteers. Killed during Operation Miracle, 21st July 1995: a military operation to recapture Muslim land occupied by the Serbs. Aged in his late twenties. 1st Hand Account. Present on In the Hearts of Green Birds. Audio recording of his voice available at the end of this page.

The son of a Kuwaiti Governor and an Olympic athlete, holding national records for Kuwait, he went to Afghanistan to join his brothers and stayed there on and off for six years. Every few months, he would return to Kuwait in order to raise money and awareness about the Jihad in Afghanistan. He would stand up after the prayers in the Kuwaiti mosques and deliver speeches to the congregation reminding them of their duty to assist their brothers in Afghanistan. He arrived in Bosnia on 04 May 1994 and soon became the commander of the Foreign fighters, due to his previous military and organisational experience from Afghanistan. He was a very humble and pious brother. In Operation Miracle, July 1995, he was not placed in the attack group due to his senior rank and that made him very sad. After the operation was successful, Abu-Muaz went to the top of the mountain and began to organise the groups. He was then hit by a bullet to his upper leg and fell down Shaheed. Four days later one brother from Madinah Al-Munawarra, in Bosnia at the time, saw him in a dream where Abu-Muaz came back to the mosque of the Mujahideen in the Front-Line Base Camp.

The brother narrates,

"I saw Abu-Muaz meeting all the brothers and everyone was happy at seeing him. He had a bandage on his upper leg in the same place as he was shot. Now I became angry at how Abu-Muaz is here when he is supposed to be Shaheed? So I went up to him, shook his hand and asked him,

'Abu-Muaz, why are you here? Are you Shaheed or not?'

He turned away and did not want to say anything. Then, when no-one was looking, he began to make his way to the exit of the mosque. I knew he was going to try and leave, so I waited for him at the door of the mosque. He left the mosque and went outside. Then I saw a plate under him which began to lift him up into the sky. I then ran up to him, grabbed his leg and said,

'Abu-Muaz! Please tell me what is happening! Why are you here? Are you Shaheed or not?'

He replied, *'Yes, I am Shaheed.'*

I asked him, *'What is martyrdom like?'*

He replied, *'On the day of the operation a window opens in the sky from Paradise and all the Mujahideen that are going to be killed that day pass through this window straight into Paradise.'*

I then asked him, *'What does the actual martyrdom feel like?'*

He replied *'You do not feel a thing. As soon as you are killed, you see two beautiful blonde-haired girls who accompany you up to Paradise.'*

I asked him *'What is the Paradise like?'*

Abu-Muaz replied, *'It is not one Paradise but it is many Paradises!'*

I said, *'What about enjoyment and pleasures?'*

He replied, *'Every day and in every place.'*

Abu-Muaz then said, *'Now let me go.'*

So I said to Abu-Muaz, *'Just one last question. Can you tell me when I am going to be Shaheed?'*

Abu-Muaz said, *'I cannot tell you that.'*

So I asked him, *'Can you at least tell me by coming to me in a dream a few days before I am killed?'* and Abu-Muaz said,

'I will try. Now let me go.'

A brother who knew Abu Muaz personally, narrates:

"A very rich man from Kuwait but he still knew the obligation of Jihad. He spent six years in Afghanistan and after Afghanistan finished, he came to Bosnia. This brother used to speak very fast but when he spoke he used to give us Islamic lessons and news of what was going in Bosnia. And when he would speak, he would make you feel so good. Even if it was the worst news that he was giving you, it would make you feel so happy to hear it. Because of his good manners and his organisational skills, the brothers chose him to be the Commander of the Foreign Mujahideen section. A gift that Allah had given him was the tafseer (interpretation) of dreams. So the brothers would go to him and tell him their dreams and he would tell them what they meant. And very often they would come true with pinpoint accuracy. This brother would work night and day in the service of the Deen and the rest of the brothers. And in Operation Miracle, Allah took him as shaheed."

Whilst he was alive, Abu Muaz once said jokingly, *'If I am killed, if Allah accepts me from the Shuhadaa', then take a picture of my face from the left and the right, so that the people can see whether this is an Arab or not!'* He meant to say this as a joke to answer those people in the world who were denying the existence of Foreign Mujahideen in Bosnia. Abu Muaz's soul left his body with a clearly distinct smile on his face and video recordings were made of his face from all angles to prove to the people two things: (i) that this was a Foreign non-Bosnian fighter and (ii) it is true that some martyrs are actually found with smiles on their faces, after they have been killed.

May Allah keep you smiling O Abu Muaz and bring you to the ranks of the Prophets together with your Mujahideen brothers that were killed before you. Ameen.

Click on the triangular Play buttons below to hear Abu Muaz speaking before Operation Black Lion, May 1995, giving general advice to the Mujahideen before the Operation and praying to Allah for Victory. The words are in Arabic but an English text translation is given below each graphic.



166.9kb, Mono, 8-bit, 11kHz sampling frequency. 15.50 seconds of speech.

"And we ask Allah (Glorified and Most High), with all His beautiful Names and all His highest Attributes, to grant us a clear conquest and help us with a clear victory, as He is All-Powerful over that. And I also ask Allah (Glorified and Most High) to accept the martyrs from amongst us, if there are any martyrs."

242.2kb, Mono, 8-bit, 11kHz sampling frequency. 22.50 seconds of speech.



"As for why we came to Bosnia-Herzegovina, we did not come here except for Jihad in the Way of Allah (Glorified and Most High), and to assist our Mujahideen brothers. And, further to that, the brothers with us in Bosnia-Herzegovina have not carried out any massacring and ethnic cleansing. And this is what we have made clear that we will help our brothers as one group: the group of our father Prophet Ibrahim, who was from the righteous and not from the Polytheists."

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X Abu Saif Ash-Shahrani

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Abu Saif Ash-Shahrani, Abu Hamad Al-Otaibi. Saudi Arabia. Killed during a military operation to defend a Muslim town against the Serbs, in 1993. Aged in their early twenties. 1st Hand Account. Present on In the Hearts of Green Birds.

"They loved each other in this World, and they shall love each other in the Next."

Abu Saif was a soldier in the Saudi Arabian Army. One day his mother was sitting at home and she saw the news on the television reporting the genocide of the Muslims in Bosnia. When she saw this she said to Abu Saif, *"My son get up and go! Look what they are doing, they are raping our sisters and killing our brothers. My son get and go and I don't want to see you again!"*

Abu Saif travelled to Riyadh where he met his travelling companion, Abu Hamad Al-Otaibi. Together they travelled to Bosnia. They arrived at the camp of the Mujahideen on a Wednesday, after a long and difficult journey. By this time they had become very close friends. And all the Mujahideen soon came to know about the love between Abu Saif and Abu Hamad. They finished training and arrived in the front line village Biala-Bucha, on a Wednesday.

During their first night on the frontier, Abu Khalid Al-Qataree (RA) describes what happened, *"Abu Hamad came to me at One O'clock in the middle of the night, woke me up and said to me, 'Abu Khalid, wake up! One prayer in this night is better than this whole world and everything in it.' I got up and went to make Wudu. When I returned, I looked for Abu Hamad but could not find him, and then I entered a small room in the corner of the house where the weapons were kept. I entered this room and I saw Abu Hamad in prayer, crying, 'Allahumar - zukni - Shahadah, Allahumar - zukni - Shahadah, (O' ALLAH bless me with martyrdom! O' ALLAH bless me with martyrdom!)"*

Abu Hamad came to Bosnia despite a severe medical problem, that would cause him intense pain and keep him up at night. Some brothers even heard him crying and banging on the walls in the middle of the night. Abu Hamad always used to bring water from the wells for his brothers, whether it was his duty or not.

One night the Serbs launched an attack on the village. So the Mujahideen went out to fight them. Abu Saif was in the front of the group and Abu Hamad was near the back. A 120mm shell came and landed near Abu Hamad. It took off his mouth and throat. Abu Hamad fell to the floor and raised his right index finger three times, keeping it up on the last time before ALLAH took his soul. All of the Mujahideen agreed not to tell Abu Saif that his friend Abu Hamad had been killed as he would surely be very sad and grief stricken upon hearing the news.

When Abu Saif met the rest of the brothers after the explosion, he asked them where Abu Hamad was. The brothers replied to him that Abu Hamad had to return to the village, but he sent a PK machine gun for Abu Saif. Abu Saif was very happy and took the PK. In the operation, Abu Saif was at the front and he killed many Serbs with his PK before he was shot, with two bullets to the head and one to his heart. Abu Saif looked around for something in the sky for a few moments. The brothers were puzzled as to why he was doing this and then Abu Saif fell down into prostration, still holding Abu Hamad's PK. He stayed in this position for a few seconds, saying, *"ALLAHU AKBAR! ALLAHU AKBAR!"* Someone tried to take his gun from him, but he was holding it too tightly. He did not release his gun until his soul left his body.

Abu Saif and Abu Hamad were buried together in one grave, on a Wednesday, just like the two companions who were killed Shaheed in a battle at the time of the Messenger of ALLAH (SAWS). Rasoolullah (SAWS) commented, saying, *"They loved each other in this world and they shall love each other in the Next."*

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☒ Abu Zubair Al Madani

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Abu Zubair Al-Madani. Madinah Al-Munawwarrah. Killed during a military operation to defend Sarajevo Airport against the Serbs, in October 1992. Aged 24. 1st/ 2nd Hand Account. Present on In the Hearts of Green Birds.

Born and brought up in Madinah, the love of Islam occupied his youth and he spent many years learning and spreading the Deen of ALLAH. A very popular brother in Madinah, he travelled to Afghanistan to join his brothers fighting in the Way of ALLAH. He was with them when Jaaji, Jalalabad and Kabul were captured.

After the Conquest of Kabul he returned to Madinah and stayed there for a few months. He was blessed with a beautiful voice, and he used it to make his famous audio cassette about his brothers killed in Afghanistan. The name of this cassette was 'Qawaafil-us-Shuhadaa' (Caravans of Martyrs). He always used to speak and think about one thing, that was Martyrdom.

Once he was asked, "*Why do you hurry for Martyrdom, whereas you have not yet done much for Islam?*" And he replied, "*What did my brothers give for Islam, who were killed before me. Our souls are the most valuable things that we can give.*"

In the summer of 1992 he heard about the oppression of his brothers and sisters in the Balkans and travelled with his brother from Madinah, Abul-Abbas, to Bosnia. Two months they stayed there until they fought in the defence of Sarajevo Airport. The fighting was severe and many fighters fled the battle field, except Abu Zubair and Abul-Abbas. Abu Zubair and Abul-Abbas stayed there and fought to defend Sarajevo Airport against the Egyptian United Nations until they fell down Shaheed.

We ask ALLAH (SWT) to accept them from amongst the Shuhadaa and to enter them into the Paradise Most High amongst the Prophets, the martyrs, the pious and the truthful.

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THE AZZAM BRIGADES

Jane's Intelligence Review April 1, 1995 SECTION: MIDDLE EAST; Vol. 7; No. 4; Pg. 175

Arab Veterans of the Afghan War

By James Bruce

James Bruce is a journalist who has covered the Middle East for more than 20 years.

Across North Africa, into the Arabian Peninsula, and even beyond into Asia, there is a new cutting edge to the Islamic revolution hundreds of battle hardened Muslim zealots who were once trained, armed and funded by Western agencies as well as some of the very Arab states which they now threaten. They are veterans of the long war fought by the mojahedin of Afghanistan against the regime in Kabul from 1979 to 1991. These 'Afghans', not all of whom saw combat, now include some 5000 Saudis, 3000 Yemenis, 2000 Egyptians, 2800 Algerians, 400 Tunisians, 370 Iraqis, 200 Libyans, and scores of Jordanians. They operate as far afield as China, Kashmir, the Philippines and Tajikistan. Events in Bosnia indicates that Europe is not precluded; the hijacking in December 1994 of the Air France Airbus A 300 at Algiers airport underlines the extent to which the Islamists are prepared to go to internationalize their campaign.

It is likely that there would have been Islamic eruptions whether there had been Arab veterans of the Afghan war or not. But what is undeniable is that these combat experienced zealots have given the fundamentalists a powerful arm that they would not otherwise have had.

Algeria

The main thrust of the Islamic revolution is currently in Algeria. The bloody civil war that erupted there in January 1992 when the army denied power to the Islamic Salvation Front (FIS) is spearheaded by the 'Afghans'. There are an estimated 1000 1500 of them and they form the core of the hard line fundamentalists. The FIS has an armed wing, the Movement Islamic Army (MIA). The MIA appears to be increasingly split, with hardliners seeking to join forces with the radical Group Islamic Army (GIA) which has been primarily responsible for the killing of scores of foreigners and Algerian intellectuals in and around the capital. The MIA, on the other hand, largely confines its attacks to military and government targets. The western and eastern regions of Algeria are the domain of the MIA, while the GIA is strongest around Algiers. The GIA is led by the 'Afghans'. A key qualification for any leader is that he must take part in operations in the field; this has drastically lowered the commander's life expectancy. One of the GIA's early leaders was Tayeb al Afghani, nom de guerre of an Afghan veteran and a former smuggler. He became a symbol of the 'Afghans' and fundamentalism in Algeria until he was captured after an attack on a police station at al Gummar in southeastern Algeria in November 1992. That triggered a wider war, pitting the fundamentalists against the Algerian army. A subsequent leader was Sid Ahmed Mourad, alias Jaafar el Afghani, who had also fought in Afghanistan. However, he was killed by security forces in March 1994 after succeeding Abdelhak Layada; the latter was arrested in Morocco in June 1993 and extradited to Algeria where he remains in detention. Another commander was Sherif Gousmi, known as Abu Abdallah Ahmed, yet again an Afghan veteran. He was killed by security forces in September 1994, aged 26. Before taking over the GIA, he was believed to have been the leader of the Kataeb al Mout death squads; these specialized in assassinations, including those of government officials and several French citizens. Another GIA leader is Ahmed Bounoua; he was expelled from France in August 1992 and is a member of the movement's Overseas Executive Council. Kamar Kharban, a former Algerian army officer who became a mojahedin commander in Afghanistan, is a key FIS leader and regularly visits Germany where the FIS has an infrastructure and gun running network in Aachen, Berlin, Hamburg and Munich. The chief FIS spokesman in

Europe is Rabah Kabir, who sought asylum there in 1992. Kabir and Usama Madani, one of the sons of imprisoned FIS leader Abbas Madani, were arrested in Germany in June 1993 following an attempt to assassinate Algerian leader Houari Boumedienne in August 1992 in Algiers. They were released in September 1993 even though Algeria has issued international arrest warrants for them. Although German authorities did not send Kabir and Madani back to Algeria, it has been keeping them under surveillance since Germans in Algeria were threatened. Kabir was named president of the Islamic government in exile proclaimed in September 1993, with Kharban as his deputy. Kharban was expelled from France on 17 August 1992, apparently after issuing death threats against Algeria's ruling council. The FIS claimed in September 1994 that it had opened an information office in Washington. The GIA has a propaganda infrastructure in Poland where its newsletter, Jihad News, is published. At one time, it was edited by Abdallah Anas, son in law of Abdallah Azzam, a Palestinian scholar and member of the Muslim Brotherhood who, with Saudi help, was a seminal organizer for the recruitment of Arab volunteers to fight in Afghanistan. Many were from the USA, a link which would be influential in the bombing of the World Trade Center in 1993. He was killed in a mysterious car bomb in Peshawar in November 1989 and is widely revered among the 'Afghan International'. Other splinter groups are emerging in Algeria, most of them hard line, anti Western radicals. One such group is the Organization of Free Islamic Youth, blamed for the murder of Islamic moderates who advocated dialogue between the FIS and the government; another is the Movement of the Islamic State

Egypt

Egypt, too, is locked in a war with Islamic fundamentalists who include several hundred 'Afghan' guerrillas. The main group is led by Mohammed Shawky al Islambouli brother of the fundamentalist army lieutenant, Khalid al Islambouli, who led the group that assassinated Egyptian President Anwar Sadat in October 1981 and Ayman Zawahiri. Al Islambouli was sentenced to death in absentia by an Egyptian court in December 1992 for plotting to overthrow the Mubarak government and assassinate Egyptian leaders. He has a base in Jalalabad, capital of Nangarhar province in eastern Afghanistan, and Hekmayat's power base. Jamaat al Islamiya still has some 200 men there today. In 1990, al Islambouli was host in Pakistan to Sheikh Omar Abdel Rahman who is now on trial in the USA for alleged involvement in the World Trade Center bombing and other attacks. Both Abdel Rahman's sons fought in Afghanistan. Mahmoud Abouhalima, an Egyptian Afghan veteran, allegedly planned the World Trade Center attack and trained others to carry it out. Another 'Afghan', Ahmad Ajaj, entered the USA on a false Pakistani passport, carrying bomb making manuals and other material for the bombers. A third man, Sudanese Siddiq Ibrahim Siddiq Ali, was with Abouhalima in Afghanistan in 1988-90. An Egyptian scholar who knew them there said they were 'very good commanders who fought in various provinces'. US authorities believe there may be as many as 200 Arab 'Afghans' in the New York New Jersey area alone. They are all viewed as potential terrorists in the aftermath of the bombing of the World Trade Center. Another key fugitive is Ibrahim el Mekkawi, a prominent fundamentalist who fled Egypt after Sadat's assassination. Authorities in Cairo claim he is directing the Islamic campaign in Egypt from Pakistan. A former army colonel, he travels between Peshawar and Afghanistan where he maintains training camps and other bases. One of his lieutenants is Mahmoud el Sabbawy; he lost his right leg fighting the Soviets in Afghanistan. In a recent interview in Pakistan, el Mekkawi said that 'it would be easy to overthrow the government' in Cairo. 'But what comes next is more complicated' because the fundamentalists are aware that they still do not have enough support among the Egyptian officer corps to control the country after a coup. One of his men, a Palestinian known by his nom de guerre of Abu Boaz, said it may take another decade for the fundamentalists to topple Arab governments. But he remains optimistic, because 'the young generation in the Islamic world is coming out of its stupor'. Authorities in Cairo claim that wealthy Gulf Arabs provide funding for militant Islamic zealots spearheaded by the 'Afghans' in Egypt and other Arab states, while Iran guides and directs their activities. Saudi Arabia and its allies deny they are involved in any way. There is no evidence that Tehran is directly involved in these campaigns, but they do coincide with the Islamic republic's policy of undermining secular Arab governments. The fundamentalist regime held a major conference of Islamic groups in Iran in February 1993, allocated funds and discussed strategic aims. The Iranians, who funded Shiite mujahedin factions in Afghanistan, are also deeply involved in Islamic Sudan which the governments of Algeria, Egypt and Tunisia accuse of training and aiding fundamentalists. Soon after the Tehran conference, Algeria and Egypt were hit by waves of assassinations and kidnappings reminiscent of the operations conducted by Tehran backed Shiites in Lebanon between 1983 and the end of the civil war there in 1990. Cairo security authorities claim there is a

link between the Gulf financiers and Iran's intelligence services. Among the financiers is Osama bin Laden and his brother Khaled, whose family made a vast fortune in Saudi Arabia in the construction industry over the last two decades. He is a key figure behind the 'Afghan International'. Bin Laden founded the Islamic Salvation Foundation in Saudi Arabia through which he financed initially the Afghan mojahedin, later extending that to radical Islamic groups around the Arab world. The Saudis denied that bin Laden and others were involved. Nonetheless, in April 1994, the Saudis revoked bin Laden's nationality an extremely rare occurrence and his family, originally from the south Yemen province of Hadhramaut and one of the richest in Saudi Arabia, publicly disowned him. Bin Laden is now based in Sudan, under the protection of the Islamic government there and its spiritual leader, Hassan al Tourabi. He has recently opened an office in London and, despite the Saudi government's actions, still has access to large amounts of money held in foreign banks.

Pakistan

In recent months, Pakistan has been hunting down Arab 'Afghans' at the request of Cairo and Algiers. It signed an extradition agreement with Egypt in March 1994 to return wanted 'Afghans', among the 1200 believed still in Pakistan. Islamabad's efforts have stemmed largely from its desire to avoid being branded by the US State Department as a country that sponsors terrorism, which automatically disqualifies it from US economic aid. It has sought to close organizations supposedly helping refugees but which are suspected fronts for Islamic radicals. Senior Pakistani officials argue that the long trail of arms and ideologically motivated Islamic activists cannot be eliminated easily. It is indeed a daunting task, and there has been considerable opposition inside Pakistan itself, including high ranking military officers such as Lieutenant General Javed Nasir, who headed the Pakistani Inter Services Intelligence Agency (ISI) during the Afghan war and co-ordinated with Western agencies, the Saudis and others the establishment of mojahedin forces as a bulwark against Soviet expansionism. The Pakistanis, anxious to be seen as not supporting terrorism as the extremist tide spread, scored a major coup in February 1995 by arresting Ramzi Ashmed Yousef, an Iraqi born 'Afghan' and alleged mastermind of the World Trade Center bombing. They handed him over to the US authorities who flew him back to New York to stand trial. Western intelligence authorities believe that Yousef was also involved in an attempt to blow up the Israeli embassy in Bangkok with a car bomb in March 1994 and a plot to assassinate Pope John Paul II in the Philippines in January. There are suspicions that the primary target in the Philippines may have been to plant a bomb aboard a US airliner. In May 1994, Pakistani authorities began deporting wanted Egyptians. The first was 26 year old Ali Eid, suspected of belonging to an outlawed Islamic group, the Vanguard of Conquest, a revival of the Jihad movement that was responsible for Sadat's assassination. The government claimed Eid left Egypt in 1990 for military training in Peshawar. The Egyptians have hanged scores of convicted militants, including members of the Vanguard, who were blamed for the attempted assassinations of Interior Minister Hassan el Alfy in August 1993 and Prime Minister Atef Sedki in November 1993. Hassan el Alfy claimed that the extremists who ambushed Sedki's limousine in Cairo with a remote controlled bomb were 'highly trained in Afghanistan in the use of explosive materials'. During the Afghan war, the Egyptian Jamaat al Islamiya detachment was particularly respected for its military skills and reckless courage. With a strength of around 300 men at its peak, this contingent, which included Abdel Rahman's two sons, fought mainly in Nangarhar province in eastern Pakistan, controlled largely by Hezb i Islami. Here, large numbers of the foreign volunteers were deployed. Several hundred are still believed to be in eastern Afghanistan under the protection of Hekmayat, the fundamentalist guerrilla leader who is now the country's prime minister. The 'Afghans' expelled from Pakistan under pressure from Algeria, Egypt, Tunisia and the USA are often fugitives in their homelands. So many go to Iran, from where they are able to get to Sudan or northern Iraq. Here, Kurdish Islamic groups accommodate them until they are filtered out to other countries in the Arab world.

Yemen

Many go to Yemen where the fundamentalist al Islah, or Islamic Reform Party, provides shelter. The party, deeply rooted in the powerful Hashed tribal confederation in northern Yemen and headed by the firebrand Sheikh Abdul Mejid Az Zindani, encourages them to settle in Yemen where there has been an upsurge in Islamic action in recent months. Much of it has been directed at the Yemen Socialist Party (YSP) which is now largely discredited because of the secessionist efforts of its former leaders during the civil war in mid 1994. Many 'Afghans' fought on the side of the Islamic backed San'a government during that conflict against what they considered the Godless Marxists of

the YSP. Yemen was a key source of manpower for the 'Afghans'. From 1984 until the end of the decade, Az Zindani sent between 5000 and 7000 Arabs, including Yemenis, to Afghanistan and Pakistan via Saudi Arabia for military training and religious teaching under his guidance. When the Yemenis returned home after the Soviet withdrawal from Afghanistan, they made no secret of their new sense of mission to eradicate from the former South Yemen all remnants of the one Marxist regime. The San'a government has started to crack down on local 'Afghans' even though they supported President Ali Saleh during the recent civil war. The hard line 'Afghans' recently attacked shrines of the mystical Sufi sect which Yemen's Zaidi Muslims consider heretics. A group of members of the Yemen Islamic Jihad organization, including several 'Afghans', were imprisoned in Aden in early 1994 for bombing two hotels there in December 1992. The group has been funded in the past by bin Laden. Until Pakistan started getting tough with the foreign 'Afghans', Az Zindani frequently visited Peshawar. So did Rashid el Gannouchi, exiled leader of Tunisia's outlawed Nahda fundamentalist party. He was sentenced to life imprisonment in Tunisia for plotting to overthrow and assassinate President Zine al Abedine ben Ali. Based in London, he travels on a Sudanese diplomatic passport and frequently visits Iran and Saudi Arabia.

Other Middle Eastern States

Another important 'Afghan' is Mohammed Nazzal, a computer expert who studied in Pakistan and is now a leader of Hamas, the Palestinian fundamentalist faction. Nazzal is based in Amman. Here, the 'Afghans' are largely clandestine and have links with Hamas and Islamic Jihad Palestine. They formed the Jaish Mohammed, or Mohammed's Army, in 1991 and planned to launch a campaign of terrorist bombings and assassinations aimed at toppling the Hashemite throne, including kidnapping one of King Hussain's younger sons, Prince Abdullah. Several were imprisoned after a series of bombings, and 11 were sentenced to death on 21 December 1994. Three others were convicted in absentia, including bin Laden's son in law, Mohammed Khalifa. Sudan, a cradle of fundamentalism, now has an Islamic alliance with Iran and, according to Western and Arab intelligence sources, harbours large numbers of Muslim extremists from all around the Middle East, including hundreds of 'Afghans' who have not yet been able to return to their home countries. In Eritrea, probably the only country in the Horn of Africa not embroiled in conflict, President Isayas Afewerki alleged in early 1994 that armed Islamic militants based in Sudan were seeking to destabilize his fledgling state. After 20 were reportedly killed in a border gun battle, he claimed that many were Arab 'Afghans' from Algeria, Morocco, Pakistan and Tunisia. (Alhamdulillah, the Jihad in Eritrea has been going on for numerous years now, but has been subject to an international news blockade, Azzam Publications)

Bosnia

Arab 'Afghans' are in Bosnia helping fellow Muslims fight the Christian Serbs. Between 200 and 300 of these veterans, including non Arab Muslims, are based in Zenica where they are widely feared. The number of non Bosnian Muslims in the military is estimated at between 500 and 1000 from a dozen countries in the Middle East. From all accounts, they have fought with some distinction. Some 300 'Afghans', organized into a unit known as 'the Guerrillas', operate with the Bosnian 3rd Corps in Zenica. Algerian FIS leader Kamar Kharban, a veteran of the Afghan war, has visited Bosnia several times over the last two years. The 'Afghans' and other Muslim volunteers have also been a source of friction with the Bosnians who are largely secular Muslims. The outsiders' religious zeal and arrogant commitment to their holy war has angered their hosts. However, many of the volunteers represent wealthy Islamic organizations or countries whose support the beleaguered Bosnians count on. 'Afghans' are believed to have been behind the murder of British aid worker Paul Goodall on 27 January 1994 near Zenica. Three Muslim volunteers, all Arabs carrying fake Pakistani passports, were later shot dead by Bosnian military police at a roadblock near Sarajevo. Three others were arrested by police for questioning in the murder. The Al Kifah, or 'Struggle', Refugee Center in New York, which used to recruit and raise funds for mujahedin going to Afghanistan, last year announced it was switching its operations to Bosnia. It was established in the mid 1980s by Egyptian Mustafa Rahman as a joint venture with Sheikh Omar Abdel Rahman, spiritual leader of Jamaat al Islamiya. Afghans have also been identified fighting alongside their Muslim brothers in the breakaway republic of Chechnia against the Russians. The Chechen capital, Grozny, became a key transit point for Arab veterans of the Afghan war after the collapse of the Soviet Union. The Russians could well now become targets for the 'Afghans'.

Asia

Some Arab 'Afghans' have even been reported in the Muslim provinces of western China. One of Sheikh Abdel Rahman's sons has been reported to be leading Arab 'Afghans' with Islamic guerrillas in Tajikistan fighting their old enemies, the Russians, who are propping up the former communist regime there. Other Arab veterans are in the Philippines with the extremist Muslim Abu Sayyaf faction named after an Afghan mojahedin hero waging a war of terror on the Manila government in the struggle for Muslim self rule in the Mindanao region. The Abu Sayyaf faction is a hard line splinter group of the main Muslim movement, the Moro National Liberation Front, and launched its own campaign when Moro began peace negotiations with Manila in 1992. The Abu Sayyaf group was responsible for a string of bombings, assassinations and kidnappings of priests, businessmen and doctors between September 1992 and June 1994, including the massacre of 15 Christians in the southern Philippines. The group broke new ground, like their Algerian comrades' hijacking in December 1994, by bombing Philippines Airlines Boeing 747 on a flight from Manila to Tokyo the same month. A Japanese passenger was killed and six other people wounded, but the aircraft landed safely at Okinawa with a 60 cm hole in the cabin floor. It is likely that Ramzi Ahmed Yousef, the alleged mastermind of the World Trade Center bombing, was in contact with the Abu Sayyaf group when he was in Manila during the Pope's visit in January before his fateful journey to Pakistan. Indian security authorities say they have killed or captured a score of Arab and other foreign veterans of the Afghan war fighting with Muslim guerrillas in disputed Kashmir where Pakistan, their old patron, is active in fomenting rebellion among the Muslims. They are also providing them with weapons, including large amounts of arms originally provided by the Americans and their allies for the mojahedin in Afghanistan. The Indians say they have learned the names of 50 Arab guerrillas from the captured men.

Conclusions

The wave of Islamic extremism sweeping the Middle East is increasingly deep rooted. It is fuelled by not only the attempts to suppress it by the governments concerned but also the growing belief among the Muslim populations of the region that long ignored political and economic reforms can only be squeezed out of the regimes in power, not obtained by negotiation. The fundamentalist creed also believes that the secular Arab governments must first be overthrown before the greater enemy, the West, can be tackled. As the situation in Algeria disintegrates, all the signs point to a prolonged war of attrition in which the country could be split, if the government does not collapse first. It is considered inconceivable that the Islamic guerrillas can be crushed, while they are not militarily strong enough to defeat the army. If the turmoil spreads from Algeria and Egypt to Tunisia and Morocco, and there are already signs of Islamic fervour in these states, it could eventually produce a hostile Islamic bloc on the southern shore of the Mediterranean that would have serious implications for western and southern Europe. The Air France hijacking by the Algerian GIA in December and the gunmen's reported plan to turn the commandeered Airbus into a flying bomb to explode over Paris, added a menacing new dimension for Europe to the Algerian conflict. An Islamic victory in North Africa would also have potentially critical consequences for Israel which increasingly perceives militant Islam to be its main adversary. Beyond Israel too lie the Arab monarchies of Jordan and the Gulf, as well as Syria. So far, Damascus has had little trouble from its fundamentalists who were brutally crushed by President Assad's socialist regime in the early 1980s. It is interesting, to say the least, that Assad, scourge of the Sunni Muslim Brotherhood, is now allowing mosques to be built all over Damascus. The Arab Israeli peace process vehemently opposed by Iran and its surrogates in the Arab world will undoubtedly spawn fresh expectations, and that, in the absence of conflict, standards of living will improve and democratic reforms emerge. When those reforms do not appear, Islamic fundamentalism, which has now eclipsed the discredited and obsolete notion of secular pan Arab nationalism, will be where Arab Muslims will turn.

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FAQS ABOUT 'IN THE HEARTS OF GREEN BIRDS'

In this section, you can find the answers to the following questions about "In the Hearts of Green Birds":

Where does the name, "In the Hearts of Green Birds" originate from?

When was In the Hearts of Green Birds first produced?

Why is the quality of In the Hearts of Green Birds poor in some places?

What are the sources of "In the Hearts of Green Birds"?

What do all the various quotes mean throughout the cassette, said during the Anasheed or by the Shuhadaa' themselves in Arabic or English?

Which countries has "In the Hearts of Green Birds" reached?

Where does the name, "In the Hearts of Green Birds" originate from? - [back to top](#)

Answer: The name, "In the Hearts of Green Birds" originates from an authentic Hadith of the Prophet Muhammad (SAW) about the souls of the martyrs. This Hadith, which is replicated below, is Hadith No. 27 of the famous "Forty Hadith Qudsi" book.

On the authority of Masruq, who said:

"We asked Abdullah bin Masud about this verse: And do not regard those who have been killed in the cause of Allah as dead, rather they are alive with their Lord, being provided for. [Quran, Surah Ale-Imran(3), Verse 169]. He said: We asked about that and he (the Prophet SAW) said: Their souls are in the insides of green birds having lanterns suspended from the Throne, roaming freely in Paradise where they please, then taking shelter in those lanterns. So their Lord cast a glance at them and said: Do you wish for anything? They said: What shall we wish for when we roam freely in Paradise where we please? And thus did He do to them three times. When they saw that they would not be spared from being asked [again], they said: O Lord, we would like for You to put back our souls into our bodies so that we might fight for Your sake once again. And when He saw that they were not in need of anything they were let be."

It was related by Muslim, Tirmidhi, An-Nasa'i and Ibn Majah.

The actual Arabic word used in the Hadith is not Qalb (heart) but it is Jowf which can mean any of interior, inside, heart (as in centre) .

When was In the Hearts of Green Birds first produced? - [back to top](#)

Answer: The first edition of In the Hearts of Green Birds was produced in August 1996. Only 250 copies were produced and by the Grace of Allah, they all sold out within a few weeks. This was

followed by the Second Edition, of which 500 copies were produced in November 1996. Alhamdulillah, all these copies sold out within three weeks of release. More copies of the Third Edition were produced and released in January 1997.

Why is the quality of In the Hearts of Green Birds poor in some places? - [back to top](#)

Answer: There are a number of reasons why the quality of In the Hearts of Green Birds is poor in some parts. Amongst them are:

(i) The relative lack of experience at the time of the brothers who produced it meant that in some places, there was an improper balance between the voice, echo and background. (ii) Actual voice recordings of brothers who were later killed, were used in the audio cassette. Some of these original recordings were unclear and therefore, when reproduced, were unclear.

We apologise to everyone who experienced difficulty in understanding parts of In the Hearts of Green Birds. It was our first experience, and subsequent recordings have been improved.

What are the sources of "In the Hearts of Green Birds"? - [back to top](#)

Answer: Although this cassette was actually put together and produced in the UK, the material on it came from different sources from different countries as listed below.

First-hand means directly from a brother who knew the shaheed in person and all information relating to how and when he was killed..

Second-hand means from someone who knows the person who knew the shaheed in person.

Radio communication and gunfire in the opening sequence: From real-life battlefield recording of Operation Miracle, Zavidovic, North Bosnia, 21 July 1995.

Quran recitation in the beginning: Surah Ale-Imran (3), Ayat 169-171. We do not know the name of this reciter, but we know that it is in fact a Pakistani brother from the Arabian Peninsula. However, as this recitation was taken from the opening sequence of Abnaa' Tayyba Recordings's Qawaafil-ush-Shuhadaa'_2, produced in Madinah, we assume that he was one of the recording team of that production. We do not think that there are audio cassettes of this brother's recitation available.

Nasheed for Abu Zubair Al-Madani story: Taken from the aforementioned audio cassette, Qawaafil-ush-Shuhadaa'_2. The change of nasheed at the end of this story was actually sung by Abu Zubair himself and is included in his cassette, Qawaafil-ush-Shuhadaa'_1. Story source: Second-hand.

Nasheed for Imran At-Turki: Taken from Abu Zubair's Qawaafil-ush-Shuhadaa'_1. Story source: First-hand.

Nasheed for Abu Maryam Al-Afghani: Taken from Qawaafil-ush-Shuhadaa'_2. Story source: First-hand.

Nasheed for Abu Sahr Al-Haa'ilee, Abu Ali Al-Kuwaiti and the three Qatari brothers: Taken from Qawaafil-ush-Shuhadaa'_2. Source of all stories: First-hand.

Nasheed for Abul-Harith Al-Bahraini, Dawud Al-Brittani and Abu Muslim At-Turki: Taken from.

Source of all stories: First-hand.

Nasheed for Abu Saif Ash-Shahrani, Abu Hamad Al-Otaibi and Jamaluddin Yemeni: Taken from Qawaafil-ush-Shuhadaa'2. Source of all stories: First-hand.

Nasheed for Abu Khalid Al-Qatari and Wahiuddin Misri: Taken from Qawaafil-ush-Shuhadaa'2. Source of both stories: First-hand.

Quranic recitation at the beginning of Side B: from one of the Imam's of the Masjid-ul-Haram in Makkah.

Nasheed for Abu Abdullah Al-Libee, Abu Zaid Qatari, *****, : Taken from official Mujahideen video on Operation Black Lion, 27 May 1995. Source of all stories: First-Hand.

Nasheed for Abu Muaz Al-Kuwaiti, Battar Yemeni, ****: Taken from *****. Source of all stories except Ibn-ul-Waleed Misri: First-hand. Story of Ibn-ul-Waleed Misri: Second-hand.

Nasheed for Abu Thabit Al-Muhajir and conclusion: Taken from Abu Zubair Al-Madani's Qawaafil-ush-Shuhadaa'1. Source of story: First-hand.

Quote in conclusion: Of Sheikh Abdullah Azzam, taken from the official Mujahideen video of Operation Miracle, 21 July 1995.

Nasheed in closing sequence: Taken from Qawaafil-ush-Shuhadaa'2.

What do all the various quotes mean throughout the cassette, said during the Anasheed or by the Shuhadaa' themselves in Arabic or English? - [back to top](#)

Answer: The meaning and source of most of the quotes in the cassette are given below:

First quote in the middle of Ya Akhi nasheed, Side A: Said by Sheikh Abdullah Azzam, "And with the remembrance of all these (the shuhadaa'), nations are established, convictions are brought to life, and ideologies are made victorious."

Second quote in the middle of Ya Akhi nasheed: Said by Sheikh Abdullah Azzam, "Indeed, history is not recorded except with the blood of all these (the Shuhadaa'), except with the stories of all these, except with the likes of all these."

Muffled words spoken at the end of the story of Abu Muslim At-Turki: Spoken by Abu Muslim himself, in English, during a conversation with another brother, whilst they were at the Mujahideen training camp in December 1992. The words are taken from an ordinary conversation about racial problems and fights between Turks and Neo-Nazis in Germany.

Words spoken at the end of the Quranic recitation and just before the nasheed starts for Abu Abdullah Al-Libee on Side B: Spoken by a brother named Samarkand Yemeni, who was next to Abu Abdullah Al-Libee when he was killed. Samarkand describes how exactly he was killed and what his words were. The source is the official Mujahideen video of Operation Black Lion.

Words spoken at the end of the story of Abu Muaz Al-Kuwaiti: The first set of words are those spoken by Abu Muaz before Operation Black Lion, in which he is reminding the Mujahideen to fear the sins more than they fear the enemy, and to have sincerity to Allah as this is the cause of victory. In the second set of words, Abu Muaz says in a joke, "If I am killed in the battle (if Allah accepts me from the Shuhadaa') then take my picture from the left, from the right and from the top, to show the people that this is an Arab not a Bosnian!" and then he begins to laugh. He said this as a joke to dispel those people who said that there were no Arab fighters in Bosnia. Surely

enough, the brothers took a picture of his smiling face and it is on the official Mujahideen video of Operation Miracle, together with the above quotes.

Words spoken at the end of the story of Battar Yemeni: spoken by Battar himself before Operation Miracle about Paradise and the beautiful women reserved for the Shuhadaa'.

Words spoken at the end of the story of Abu Muslim Al-Amaraati: spoken by Abu Muslim himself advising the Muslims around the world to help their brothers fighting in Bosnia.

Words spoken at the end of the story of Ibn-ul-Waleed Misri: spoken by Ibn-ul-Waleed himself warning those Muslims that have abandoned Jihad, of the Punishment of Allah and that Allah is Self-Sufficient of them.

Words spoken at the end of the story of Abu Musa At-Turki cameraman: spoken by Abu Musa himself in German where he is saying how one will reach Paradise without participating in Jihad and what answer will the Muslims give to Allah on the Day of Judgement when he asks them what they did to help the Muslims in Bosnia after the knowledge had come to them of their situation and suffering.

Words spoken at the end of the story of Abu Umar Al-Harbi: spoken by Omar Al-Harbi himself on the day before Operation Miracle, after the battle groups had been decided, and less than 24 hours before he was killed. After greeting the Muslims around the world, he prays to Allah that many Serbs are killed in the Operation that is to take place the next day.

Words spoken in the radio communication after the story of Abu Thabit Al-Muhajir: taken from Operation Miracle when one of the military commanders is radioing Abu Thabit in order to send him to assist a fighting group that need back-up support. Abu Thabit replies after a long time because he is busy fighting.

Which countries has "In the Hearts of Green Birds" reached? - [back to top](#)

Answer: With the Grace of Allah, this cassette has reached individuals in the following countries in order of the number of copies sold or sent: UK, Australia, United Arab Emirates, Canada, USA, Qatar, Saudi Arabia, Kuwait, Pakistan, Kenya, Denmark, Turkey, Malaysia, Italy, India, Bosnia, Chechnya, Sri Lanka and Azerbaijan.

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IBN TAIYMIYYAH'S FATAWA ON FIGHTING THE TARTARS

Shaikh ul Islam Ibn Taiymiyyah, Fatawa, 28/524:

"And it is known by necessity from the deen of the Muslims, and the agreement of all the Muslims, that whoever permits the following of a deen other than Islam or following a Shari'ah other than the Shari'ah of Muhammad (SALLAAHU 'alaihi wa sallam), then he is a kafir, and it is like the kufr of one who believes in part of the Book and disbelieves in part of the Book, as ALLAAH said (the meaning of which is):

«Indeed those who disbelieve in ALLAAH and HIS Messengers, and wish to distinguish between ALLAAH and HIS Messengers, and say we believe in some and disbelieve in some, and wish to take a way between that, all those are the kafiroom in truth, and WE have prepared for the kafiroom a humiliating punishment. » An-Nisa' 150-151 "

Majmoo'al Fatawa 28/544-545-546:

"Fighting the Tartars, those who came to the land of Shaam is wajib according to the Book and the Sunnah, for indeed ALLAAH said in the Qur'an (the meaning of which is) : **«And fight them until fitnah is no more, and the deen becomes all for ALLAAH»** Al-Anfal 39.

And the deen means obedience, so if some of the deen belongs to ALLAAH and some to other than ALLAAH, fighting becomes wajib, until the deen becomes all for ALLAAH, and thus ALLAAH said (the meaning of which is): **«O You who believe, fear ALLAAH, and leave off what remains of riba (usury) if you are believers; if you do not do so, then take note of war from ALLAAH and HIS Messenger. »** Al-Baqarah 278-279.

And this ayah was sent down concerning the people of Taa'if when they entered into Islam, and adhered to salah, siyam, but they refused to leave off riba, so ALLAAH declared that they are warriors against ALLAAH and HIS Messenger. Then if it was wajib to make jihad against all these warriors against ALLAAH and HIS Messenger, what then of one who leaves many of the laws of Islam or most of them, like the Tartars ? And the 'ulema of the Muslims have agreed that when a refusing faction (Taa'ifah Mumtani'ah) refuses some of the obligations of Islam openly without any doubt, then it is wajib to fight it; if they profess the Shahadatayn and refuse salah, or zakah, or siyam in the month of RamaDaan, or Hajj to the ancient house, or judging between them with the Book and the Sunnah, or prohibiting indecencies, or drinking, or marriage with close relatives (maHaarim), or make lives and wealth permissible without justice or riba (usury) or gambling, or jihad against the kuffaar, or imposing jizyah on the people of the book, and similar to that from the laws of Islam, then they are to be fought for that until the deen becomes all for ALLAAH.

And it is established in the two SaHeeHs when Omar debated with Abu Bakr about those fused zakah, Abu Bakr said to him: *'How can I not fight one who leaves the rights which ALLAAH and His Messenger have made obligatory, like zakah, even if they have accepted Islam ?'* And he said to him: *'Indeed zakah is from its rights; by ALLAAH if they refuse me an inaq (rope for tying a camel) which they used give to the Messenger of ALLAAH (SALLAAHU 'alaihi wa sallam) I will fight them for withholding it.'* Omar said: *'Then there was none other except that I saw ALLAAH had expanded the breast of Abu Bakr to fight, and I knew that it was the truth.'* And it is established in the SaHeeH from more than one source that the Prophet (SALLAAHU 'alaihi wa sallam) mentioned the khawarij, and said about them: *'One of you would look down at his salah compared to their salah, and his siyam with their siyam, and his recitation with their recitation; they will recite the Qur'an but it will not travel beyond their throats, they will pass through Islam as an arrow passes through the game; wherever*

you find them, fight them, for indeed in their killing will be a reward from the ALLAAH for whoever kills them, on the day of Judgement. If I were to catch them, I would kill them like the killing of 'Aad. ' And the salaf and Imams are in agreement upon the fighting of all these, and the first of those who fought them was 'Ali bin Abi Taalib (RaDi ALLAAHU 'anhu), nor did the Muslims cease fighting them in the early period of the khilafah of Bani Umayyah and Bani 'Abbas, even though with oppressive amirs- Hajjaj and his type were amongst those who fought them- thus all the Imams of the Muslims have ordered fighting them. And the Tartars and those similar to them, are greater in their departure from the Shari'ah of Islam than those fused zakah, and the khawarij from the people of Taa'if, those fused to leave off riba. So whoever doubts in fighting them, then he is the most ignorant of people about the deen of Islam, and whenever it becomes wajib to fight them, fight them, even if they have with them those who have been forced, in accordance with the Muslims. "

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☐ Understanding

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Understanding

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We understand Islam in its entirety, as understood by the trustworthy 'Ulema of this Ummah, those who followed the Sunnah of the Prophet (Sal Allahu 'Alaihi Wa Salaam) and the Sunnah of the Rightly Guided Khulafaa (May Allah be Pleased with them).

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Bringing mankind to the worship of their lord

Establishing a khilafah on the pattern of prophethood

Khilafah

[Seven Conditions of an Imam](#)

Path

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Da'wah, enjoining the good and forbidding the evil, and jihad in the way of allah, through a group whose actions are regulated by the pure shar'iah, and refuses to incline towards the oppressors, and draws lessons from past experiences.

Da'wah

[Da'wah - Abu Dujanah Britaanee](#)

[How I came to Islam - Sister S.B., UK](#)

Jihad

[7 Misconceptions in Fighting the Apostate Regime - Islamic Group, Egypt](#)

[Ibn Taiyimiyyah's Fatawa on Fighting the Tartars](#)

[The Azzam Brigades](#)

[An advice to those who abstain from fighting in the cause of Allah - Ibn](#)

Nuhaas**Enjoining the Good and Forbidding the Evil**Confronting the Ruler - Dr. Sheikh Omar Abdur-RahmanLet the Scholars Beware![Top](#)**Provisions**

Taqwa and knowledge; certainty and reliance; gratitude and endurance;
indifference to the worldly life and preference for the hereafter.

Disobedience (to ALLAH) Leads to Darkness of the Heart - Ibn-ul-Qayyim Al-JawziyyahImportance of the Arabic Language - Ahmad bin Abdullah al-BaatileeRivalry for Excellence Between the Creation of ALLAH: A Sunnah and a HikmahTafseer Surat-ul Mulk, ayaat 1-5 - Ibn Katheer

Loyalty[Top](#)

To Allah, His Messenger, and the Believers

Emnity[Top](#)

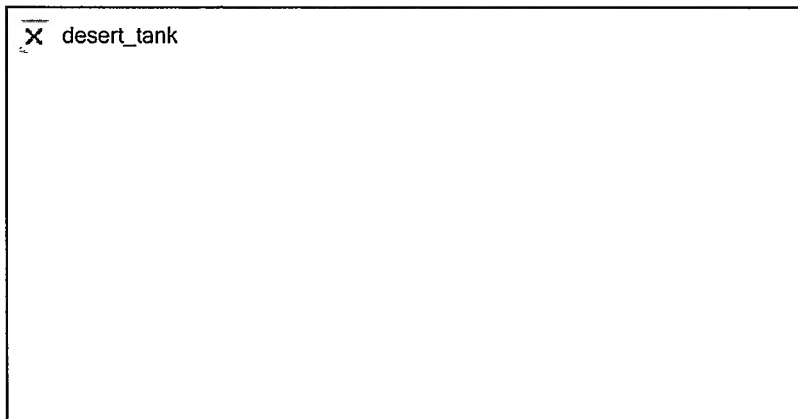
Towards the Oppressors

Gathering

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For one objective; with one Aqeedah; under one Ideological Banner.

WELCOME TO AZZAM PUBLICATIONS



Click [here](#) to read about inspiring stories of Mujahideen
martyred in Jihad against the enemies of Islam

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received in response to our audio cassettes

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UPDATED 06/11/98

X Jihad Stories

STORIES OF FOREIGN MUJAHIDEEN KILLED IN JIHAD.

"Indeed Islamic History is not written except with the blood of the Shuhadaa', except with the stories of the Shuhadaa' and except with the examples of the Shuhadaa'"
[Shaheed Sheikh Abdullah Azzam]

In this new section, we shall be putting in biographies of Foreign Mujahideen killed in Lands of Jihad all over the world, from Afghanistan to Bosnia, Chechnya, Ougadeen and Palestine. Some of these stories can be found on our audio cassettes: In the Hearts of Green Birds and Under the Shades of Swords, and are usually accompanied by the voices of the actual brothers.

We would like to say most of these stories are first-hand accounts (i.e. from brothers who personally knew the Shuhadaa'), some are second-hand accounts (i.e. from brothers who know brothers who knew the Shuhadaa') and a small fraction are third-hand accounts (i.e. from brothers who know brothers who know brothers who knew the Shuhadaa'). Each story is accompanied by its authenticity and whether or not it is included in our audio cassettes.

Although we do not mind if anyone takes these accounts and includes them in their newsletters or web-sites, what we do ask is that not even one letter of the story is changed, that a clear reference is made to our web-site as the source of the story and that we are sent a copy or notified of the inclusion. If these three conditions are not met, then we will take you to account on the Day of Judgement in front of Allah (SWT).

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Afghanistan

Dr. Sheikh Abdullah Yusuf Azzam (Afghanistan, 1989, 1st Hand Account, Not on Audio.)

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Abu Saif Ash-Shahrani, Abu Hamad Al-Otaibi. (Bosnia, 1993, 1st Hand Account, On Audio.)

Abu Muaz Al-Kuwaiti. (Bosnia, 1995, 1st Hand Account, On Audio.)

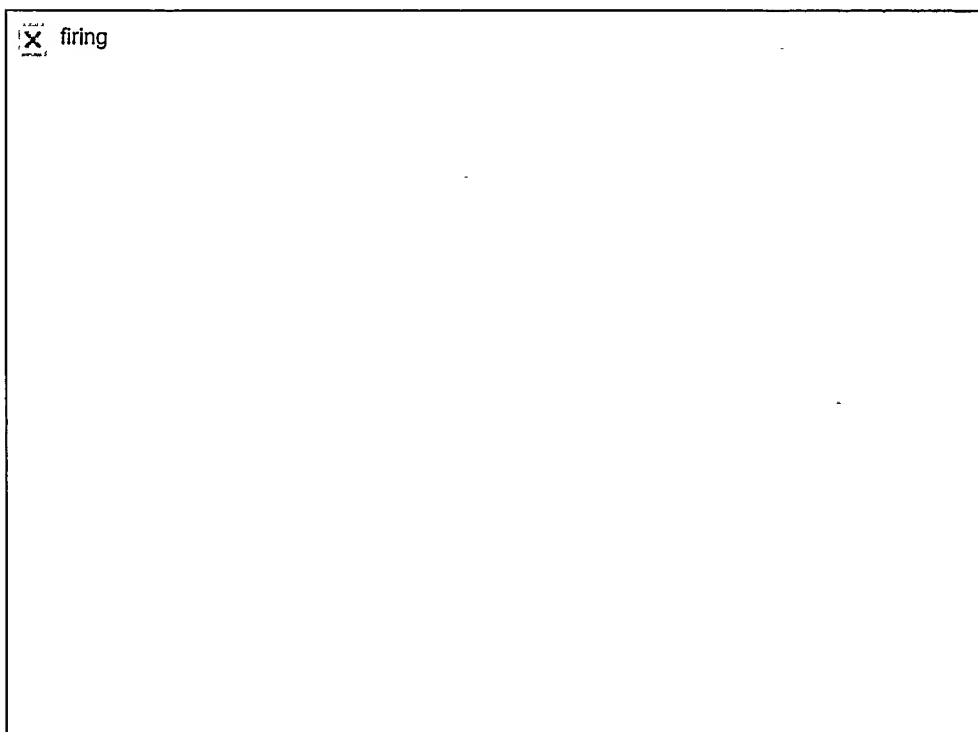
Abu Hammam An-Najdi. (Bosnia, 1995, 1st Hand Account, On Audio.)

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**Khartashoi Photo 2: The firing of the AT-3 Sagger Wire-Guided
Missile to commence the operation.**



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Ambush of Russian Army Unit at Khartashoi. October 1995

Location:

A mountainous road passing through the district of Vidino and the town of Khartashoi.

Objective of Military Operation:

As this was the first military operation in Chechnya carried out by the Foreign Mujahideen in Chechnya, the objective of this operation was to let the Russians know the strength of the Mujahideen and to pressurize them to reach a conclusion regarding their involvement in Chechnya.

Military Strategy:

1. To attack territory occupied by the Russians with a view to take control of it.
2. To plant land mines on the road and set an ambush for the Russian vehicles once they begin to flee after the initial attack.

Strength of the Enemy:

One battle tank, three armoured fighting vehicles, one truck and an assortment of weapons including Rocket-Propelled Grenades (RPGs) and machine-guns. More than 100 soldiers.

Strength of the Mujahideen:

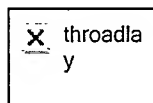
One 82mm 'Hound' Russian Mortar, two AT-3 'Fagot' Wire-guided missiles, three PK machine-guns, five RPGs. 40 Mujahideen with their personal weapons.

Result of the Operation:

1. The destruction of the Russian battle tank, all three fighting vehicles and the killing of 41 Russian soldiers.
2. The fast withdrawal of all Russian Army units from the region surrounding the city of Vidino, together with some 450 military vehicles.

The operation lasted from 16:00 in the afternoon until 23:00 at night.

Photographs of this Operation



(1) The planting of mines on the road before the operation.

(2) The firing of the AT-3 wire-guided missile to commence the operation.

☒ thfiring

(3) The firing of the 82mm Mortar upon the Russian units stationed in Khartashoi.

☒ thmortar

(4) Abdullah, a Russian Army convert to Islam, firing an anti-aircraft gun at attacking Russian jets.

☒ thanti

(5) One Russian Army vehicle burning after its destruction by the Mujahideen.

☒ thburn☒ thRussians

(6) A Russian Armoured Vehicle carrying soldiers before and after it was destroyed by Mujahideen

☒ thruins1

(7) A destroyed Russian Army vehicle a few days after the operation. Allahu-Akbar!

☒ thkhattab

(8) Ibn-ul-Khattab (the Ameer of the Foreign Mujahideen in Chechnya) standing besides a destroyed Russian Army fighting vehicle.

☒ thsoldier

(9) The dead body of a Russian soldier lying besides his destroyed vehicle.

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JOIN THE CARAVAN - Shaheed Dr. Sheikh Abdullah Azzam

DEFENCE OF MUSLIM LANDS - Shaheed Dr. Sheikh Abdullah Azzam

☒ Sheikh Abdullah Azzam

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Dr. Sheikh Abdullah Yusuf Azzam. Palestinian. Assassinated on 24 November 1989 in Peshawar, Pakistan, Aged 48. 1st Hand Accounts. Not on Audio.

***Time Magazine* wrote about him that 'he was the reviver of Jihad in the 20th Century'.** Abdullah Yusuf Azzam was born in the village of Ass-ba'ah Al-Hartiyeh, province of Jineen in the occupied sacred land of Palestine in 1941 CE. He was brought up in a humble house where he was taught Islam, and was fed with the love of Allah, His Messenger (SAW), those striving in the Way of Allah, the righteous people and the desire for the Hereafter.

Abdullah Azzam was a distinguished kid who started propagating Islam at an early age. His peers knew him as a pious child. He showed signs of excellence at an early age. His teachers recognized this while he was still at elementary school.

Sheikh Abdullah Azzam was known for his perseverance and serious nature ever since he was a small boy. He received his early elementary and secondary education in his village, and continued his education at the agricultural Khadorri College where he obtained a Diploma. Although he was the youngest of his colleagues, he was the cleverest and the smartest. After he graduated from Khadorri College, he worked as a teacher in a village called Adder in South Jordan. Later he joined Shariah College in Damascus University where he obtained a B.A. Degree in Shariah (Islamic Law) in 1966. After the Jews captured the West Bank in 1967, Sheikh Abdullah Azzam decided to migrate to Jordan, because he could not live under the Jews' occupation of Palestine. The sin of the Israeli tanks rolling into the West Bank without any resistance made him even more determined to migrate in order to learn the skills necessary to fight.

In the late 1960's he joined the Jihad against the Israeli occupation of Palestine from Jordan. Soon after that, he went to Egypt and graduated with a Masters Degree in Shariah from the University of Al-Azhar. In 1970 and after Jihad came to a halt by forcing PLO forces out of Jordan, he assumed the position of teaching in the Jordanian University in Amman. In 1971 he was awarded a scholarship to Al-Azhar University in Cairo from which he obtained a Ph.D Degree in Principles of Islamic Jurisprudence (Usool-ul-Fiqh) in 1973. During his stay in Egypt he came to know the family of Shaheed Sayyed Qutb.

Sheikh Abdullah Azzam spent a long time participating in the Jihad in Palestine. However, matters there were not to his liking, for the people involved in the Jihad were far removed from Islam. He told of how these people used to spend the nights playing cards and listening to music, under the illusion that they were performing Jihad to liberate Palestine. Sheikh Abdullah Azzam mentioned that, out of the thousands in the camp he was in, the number of people who offered their Salah in congregation were so few that they could be counted on one hand. He tried to steer them towards Islam, but they resisted his attempts. One day he rhetorically asked one of the 'Mujahideen' what the religion behind the Palestinian revolution was, to which the man replied, quite clearly and bluntly,

"This revolution has no religion behind it."

This was the last straw. Sheikh Abdullah Azzam left Palestine, and went to Saudi Arabia to teach in the universities there.

When Sheikh Azzam realised that only by means of an organised force would the Ummah ever be able to gain victory, then Jihad and the Gun became his pre-occupation and recreation. *"Jihad and the rifle alone: no negotiations, no conferences and no dialogues,"* he would say. By practising what he was preaching, Sheikh Abdullah Azzam was one of the first Arabs to join the Afghan Jihad against the communist USSR

In 1979, when he learned about the Afghan Jihad, he left his teaching position at King Abdul-Aziz University in Jeddah, Saudi Arabia and went to Islamabad, Pakistan, in order to be able to participate in the Jihad. He moved to Pakistan to be close to the Afghan Jihad, and there he got to know the leaders of the Jihad. During the early time of his stay in Pakistan, he was appointed a lecturer in the International Islamic University in Islamabad. After a while he had to quit the University to devote his full time and energy to the Jihad in Afghanistan.

In the early 1980's, Sheikh Abdullah Azzam came to experience the Jihad in Afghanistan. In this Jihad he found satisfaction of his longing and untold love to fight in the Path of Allah, just as Allah's Messenger (SAW) once said, *"One hour spent fighting in the Path of Allah is worth more than seventy years spent in praying at home."* [Authentic, At-Tirmithi and Al-Hakem].

Inspired by this Hadith, Sheikh Abdullah Azzam immigrated with his family to Pakistan in order to be closer to the field of Jihad. Soon after, he then moved from Islamabad to Peshawar to be even closer to the field of Jihad and Martyrdom.

In Peshawar, Sheikh Abdullah Azzam founded the Bait-ul-Ansar (Mujahideen Services Bureau with the aim of offering all possible assistance to the Afghani Jihad and the Mujahideen through establishing and managing projects that supported the cause. The Bureau also received and trained volunteers pouring into Pakistan to participate in Jihad and allocating them to the front lines.

Unsurprisingly, this was not enough to satisfy Sheikh Azzam's burning desire for Jihad. That desire drove him finally to go to the front-line. On the battlefield, the Sheikh gracefully played his destined role in that generous epic of heroism.

In Afghanistan he hardly ever settled in one place. He travelled throughout the country, visiting most of its provinces and states such as Lujer, Qandahar, Hindukush Heights, the Valley of Binjistr, Kabul and Jalalabad. These travels allowed Sheikh Abdullah Azzam to witness first hand the heroic deeds of these ordinary people, who had sacrificed all that they possessed -including their own lives - for the Supremacy of the Deen of Islam:

In Peshawar, upon his return from these travels, Sheikh Azzam spoke about Jihad constantly. He prayed to restore the Unity among the divided Mujahideen commanders; called upon those who had not yet joined the fighting to take up arms and to follow him to the front before it would be too late.

Abdullah Azzam was greatly influenced by the Jihad in Afghanistan and the Jihad was greatly influenced by him since he devoted his full time to its cause. He became the most prominent figure in the Afghani Jihad aside from the Afghan leaders. He spared no effort to promote the Afghan cause to the whole world, especially through the Muslim Ummah. He travelled all over the world, calling on Muslims to rally to the defence of their religion and lands. He wrote a number of books on Jihad, such as Join the Caravan and Defence of Muslim Lands. Moreover, he himself participated bodily in the Afghan Jihad, despite the fact that he was in his forties. He traversed Afghanistan, from north to south, east to west, in snow, through the mountains, in heat and in cold, riding donkeys and on foot. Young men with him used to tire from such exertions, but not Sheikh Abdullah Azzam.

He changed the minds of Muslims about the Jihad in Afghanistan and presented the Jihad as an Islamic cause which concerned all Muslims around the world. Due to his efforts, the Afghani Jihad became universal in which Muslims from every part of the world participated. Soon, volunteer Islamic fighters began to travel to Afghanistan from the four corners of the Earth, to fulfil their obligation of Jihad and in defence of their oppressed Muslim brothers and sisters.

The Sheikh's life revolved around a single goal, namely the establishment of Allah's Rule on earth, this being the clear responsibility of each and every Muslim. So in order to accomplish his life's noble mission of restoring the Khilafah, the Sheikh focused on Jihad (the armed struggle to establish Islam). He believed Jihad must be carried out until the Khilafah (Islamic Rule) is established so the light of Islam may shine on the whole world.

Sheikh Abdullah Azzam made Jihad in every possible way, responding to the call of Allah:

"Go forth, light and heavy, and strive with your selves and your wealth in the path of Allah. That is better for you, if only you knew." [Quran, 9:41]

He reared his family also, in the same spirit, so that his wife, for example, engaged in orphan care and other humanitarian work in Afghanistan. He refused teaching positions at a number of universities, declaring that he would not quit Jihad until he was either martyred or assassinated. He used to reiterate that his ultimate goal was still to liberate Palestine. He was once quoted as saying,

"Never shall I leave the Land of Jihad, except in three circumstances. Either I shall be killed in Afghanistan. Either I shall be killed in Peshawar. Or either I shall be handcuffed and expelled from Pakistan."

Jihad in Afghanistan had made Abdullah Azzam the main pillar of the Jihad movement in the modern times. Through taking part in this Jihad, and through promoting and clarifying the obstacles which have been erected in the path of Jihad, he played a significant role in changing the minds of Muslims about Jihad and the need for it. He was a role model for the young generation that responded to the call of Jihad. He had a great appreciation for Jihad and the need for it. Once he said,

"I feel that I am nine years old: seven-and-a-half years in the Afghan Jihad, one-and-a-half years in the Jihad in Palestine, and the rest of the years have no value."

From his pulpit Sheikh Azzam was always reiterating his conviction that

"Jihad must not be abandoned until Allah (SWT) Alone is worshipped. Jihad continues until Allah's Word is raised high. Jihad until all the oppressed peoples are freed. Jihad to protect our dignity and restore our occupied lands. Jihad is the way of everlasting glory."

History, as well as anyone who knew Sheikh Abdullah Azzam closely, all testify to his courage in speaking the truth, regardless of the consequences. He always bore in mind the command of Allah to: ***"Proclaim openly that which you were commanded, and turn away from the polytheists (Mushrikeen)."*** [Quran, 15:94].

On every occasion Sheikh Abdullah Azzam reminded all Muslims that,

"Muslims cannot be defeated by others. We Muslims are not defeated by our enemies, but instead, we are defeated by our own selves."

He was a fine example of Islamic manners, in his piety, his devotion to Allah and his modesty in all things. He would never adulate in his relations with others. Sheikh Azzam always listened to the youth, he was dignified and did not allow fear to have access to his brave heart. He practised continual fasting especially the alternate daily fasting routine of Prophet Dawud (SAW). He strongly counselled others to practice fasting on Mondays and Thursdays. The Sheikh was a man of uprightness, honesty and virtue, and was never heard to slander others or to talk unpleasently about an individual Muslim.

As the Jihad in Afghanistan went on, he was succeeding in uniting together all the various fighting groups in the Afghani Jihad. Naturally, such a pride to Islam caused great distress to the enemies of this religion, and they plotted to eliminate him. In 1989 CE, a lethal amount of TNT explosive was placed beneath the pulpit from which he delivered the sermon every Friday. It was such a formidable quantity that if it had exploded, it would have destroyed the mosque, together with everything and everybody in it. Hundreds of Muslims would have been killed, but Allah provided protection and the bomb did not explode.

The enemies, determined to accomplish their ugly task, tried another plot in Peshawar, shortly after

this in the same year When Allah (SWT) willed that Sheikh Abdullah Azzam should leave this world to be in His closest company (we hope that it is so), the Sheikh departed in a glorious manner. The day was Friday, 24 November 1989.

The enemies of Allah planted three bombs on a road so narrow only a single car could travel on it. It was the road Sheikh Abdullah Azzam would use to drive to the Friday Prayer. That Friday, the Sheikh, together with two of his own sons, Ibrahim and Muhammad, and with one of the sons of the late Sheikh Tameem Adnani (another hero of the Afghan Jihad), drove along the road. The car stopped at the position of the first bomb, and the Sheikh alighted to walk the remainder of the way. The enemies, lying in wait, then exploded the bomb. A loud explosion and a great thundering were heard all over the city.

People emerged from the mosque, and beheld a terrible scene. Only a small fragment of the car remained. The young son Ibrahim flew 100 metres into the air; the other two youths were thrown a similar distance away, and their remains were scattered among the trees and power lines. As for Sheikh Abdullah Azzam himself, his body was found resting against a wall, totally intact and not at all disfigured, except that some blood was seen issuing from his mouth.

That fateful blast indeed ended the worldly journey of Sheikh Abdullah Azzam which had been spent well in struggling, striving and fighting in the Path of Allah (SWT). It also secured his more real and eternal life in the gardens of Paradise - we ask Allah that it is so -, that he will enjoy along with the illustrious company of ***"those on whom is the Grace of Allah, the Prophets, the Sincere ones, the Martyrs and the Righteous. The Best of company are they."*** [Quran, 4:69].

It was in this way that this great hero and reformer of Islam departed from the arena of Jihad and from this world, never to return. He was buried in the Pabi Graveyard of the Shuhadaa' in Peshawar, where he joined hundreds of other Shuhadaa'. May Allah accept him as a martyr, and grant him the highest station in Paradise. The struggle which he stood for continues, despite the enemies of Islam. There is not a Land of Jihad today in the world, nor a Mujahid fighting in Allah's Way, who is not inspired by the life, teachings and works of Sheikh Abdullah Azzam (May Allah have Mercy on him).

We ask Allah (SWT) to accept the deeds of Sheikh Abdullah Azzam and bring him to the Highest Part of Paradise. We ask Allah (SWT) to raise up for this Ummah more Sheikhs of this calibre, who take their knowledge to the battlefield rather than confining it in books.

With this article, we record the events of Islamic history which took place in the ten years from 1979 to 1989, and continue to happen. As Sheikh Abdullah Azzam himself once said,

"Indeed Islamic history is not written except with the blood of the Shuhadaa', except with the stories of the Shuhadaa' and except with the examples of the Shuhadaa'."

"They seek to extinguish the light of Allah by their mouths. But Allah refuses save to perfect His light, even if the disbelievers are averse. It is He who has sent His messenger with the guidance and the true religion, in order that He may make it prevail over all religions, even if the pagans are averse." [Quran, 9:32-33].

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WHAT CAN I DO TO HELP AS A SISTER ?

Raising funds amongst their families, friends and other sisters

Around the Muslim world, many of the people donating the most money to the Jihad are the women. For example, our brothers in Saudi Arabia and Kuwait tell us how the rich sisters amongst them empty their gold jewellery into the donation boxes for the Jihad. Recently, we heard from brothers in North America about one sister who sold ALL her gold jewellery (which she had been collecting all her life) worth about US \$2000 and donated it all to the Mujahideen. Another sister also in North America sold her dishwasher and washing machine to give the money to the Mujahideen. It is not the amount that is given but the sincerity of the person who gives it. We have seen in some cases that thousands of pounds donated by certain people has been finished very quickly, whereas only ten pounds given by other people has lasted a very long time.

Therefore the first and most important thing that sisters can do in the West is to donate money and to raise it amongst their families, friends and others. It is not required for women to fight at this moment in time so they can fulfil their obligations in one way by the collection and donation of funds.

Actively encouraging the male members of their family to go for Jihad and bearing their absence with patience

By Allah, at the same time as the above statement, we say that one of the principal reasons putting many brothers off Jihad is the crises created by their wives, sisters and mothers. Jihad today is Fard Ain for the males, which means that every able bodied man must participate in Jihad else he is sinful. If a wife or mother prevents her husband or son from participating in the Jihad then she is sinful for EVERY drop of blood that is split and otherwise may have been saved if this brother was to go.

The one who ABANDONS Jihad is like the one who abandons Prayer and Fasting. We are not saying here that everyone should get up and go and not come back, but we are saying that Jihad is an obligation amongst the many obligations of Islam, such as Prayer, Fasting, Hajj, Zakah, seeking knowledge, earning a livelihood, etc. If one of these is compromised, then the whole Deen of an individual and the Muslim community as a whole suffers. At the same time, every Mujahid and Shaheed in Afghanistan, Bosnia, Chechnya, Palestine, etc. had a mother or wife or sister who in some cases encouraged them to go and in other cases held them back from going. For brothers, parents', wives' or anyone else's permission is not required for them to go for Jihad in this day and age. The book "Join the Caravan" deals with this topic quite extensively as does "Defence of the Muslim Lands" which are both mentioned above. Therefore we advise our sisters to be wives, mothers and sisters of MEN not males, TIGERS not sheep, HEROES not cowards and WARRIORS not weaklings. The donating of money for a sister is PART of her obligation; the other part is to encourage the male members of her family to participate in Jihad, and, until the males are able to do so, to donate money, train themselves in physical pursuits such as running, martial arts, shooting, etc. For this reason unmarried sisters should not reject proposals from Mujahideen for fear of losing part of the Dunya. The scholars defined the maximum period that a Muslim man can be away from his wife in the Jihad as four months, after which he must return. If our sisters cannot even last four months away from their husbands, then they must study the lives of the early female Sahabiyyat (women at the time of the Prophet (SAW)). And married sisters should encourage their husbands to participate in the Jihad. Today, many Mujahideen brothers fear getting married as the majority of sisters,

especially in the West, are amazed by the glitter of this Life and not willing to sacrifice for the Eternal Life. The wife of a Shaheed will be with him in the highest part of Paradise and she will be many times more beautiful than she was in this Life, and she will be more beautiful to him than all his other wives in the Paradise. Therefore it is also in the interests of the sisters to encourage and pray for the martyrdom of their husbands, and to bear the news patiently when it happens. The wife of a Bahraini Prince, i.e. a Princess herself, encouraged her husband to go for Jihad many times. He spent a long time in Afghanistan and then was killed in Bosnia in September 1992, being the second foreign shaheed in the Land of Bosnia. When the news came of her husband's martyrdom she bore it with extreme patience. In the same way that a wife can persist with her husband to buy new and expensive furniture for the house, can she not persist with her husband to go and take part in Jihad?

Visiting the lands of Jihad with their male Mahram relatives

Trying to go to the Lands of Jihad with their husbands or other Mahram males (blood-brothers, fathers, sons, etc.) and participating in activities such as educational and Dawah work amongst female refugees teaching children, nursing and medical help in the hospitals, and looking after the families and sick amongst the Mujahideen. The sad situation is that many sisters from the West would prefer to stay in comfortable houses with the latest domestic appliances and conveniences rather than travel to a Land with little facilities, only for the Sake of Allah. The Kafir women, unfortunately are more supportive in this aspect than some Muslim women. However, this should only be done if the mahram males of the sister go themselves. It is incorrect for sisters to travel to these places by themselves. Unfortunately there are no organisations that exist to arrange for sisters to take part in Jihad. It is up to married sisters to arrange such things themselves with male co-operating Mahram relatives.

Helping in publicising the Call of Jihad and the plight of the Mujahideen

By helping to sell audio and video cassettes, books and distribution of leaflets in addition to helping organise fund collection amongst women in their communities, especially in Ramadan, and charity events and ventures.

Increasing their knowledge of Islam

Another oft-neglected role that our sisters can play is in the increasing and learning of knowledge in the other fields of Islam, such as the concentration in Salah, correct recitation and memorisation of Quran, study of the correct Aqeedah (belief), Seerah (Life of the Prophet SAW), Lives of the Sahaabah and Sahaabiyyat. This cannot be emphasised enough as the study of the Deen is what induces a Muslim sister to live to worship Allah rather than to worship the Dunya. Ignorance of Muslim sisters today in the Deen is more felt by the society than the ignorance of the brothers. After all, it is the sisters who will bring up our children. As Malcolm X once said: 'To educate a man is to educate an individual and to educate a woman is to educate a nation.'


Therefore one of the best ways that our sisters in the UK can help us is by increasing their knowledge of Islam in a way that will benefit Islam not the tyrannical rulers. Unfortunately there are groups today that teach a correct understanding of parts of Islam but who, sadly, at the same time, support and protect the tyrannical rulers and speak up for the oppressive regimes. It is important for us to learn the good from such people but not accept anything from them when they support governments that cram the Muslim youth into prison camps (Egypt, Saudi Arabia, Syria, Iraq, Tunisia, Algeria, etc.), pull the Hijabs off the sisters who work for Islam (Tunisia, Syria), put the righteous scholars into prison cells in which they must answer the call to nature within the cell (Saudi Arabia) and electrocute parts of our brothers' bodies (most Arab governments including Saudi Arabia).

Dua for the Mujahideen

At the very least, not to forget in their duas the fighters who have sold the Life of this World and

are struggling for the Sake of Allah so that the rest of us can live in peace, and to ask Allah to accept the Shuhadaa (martyrs) amongst them.

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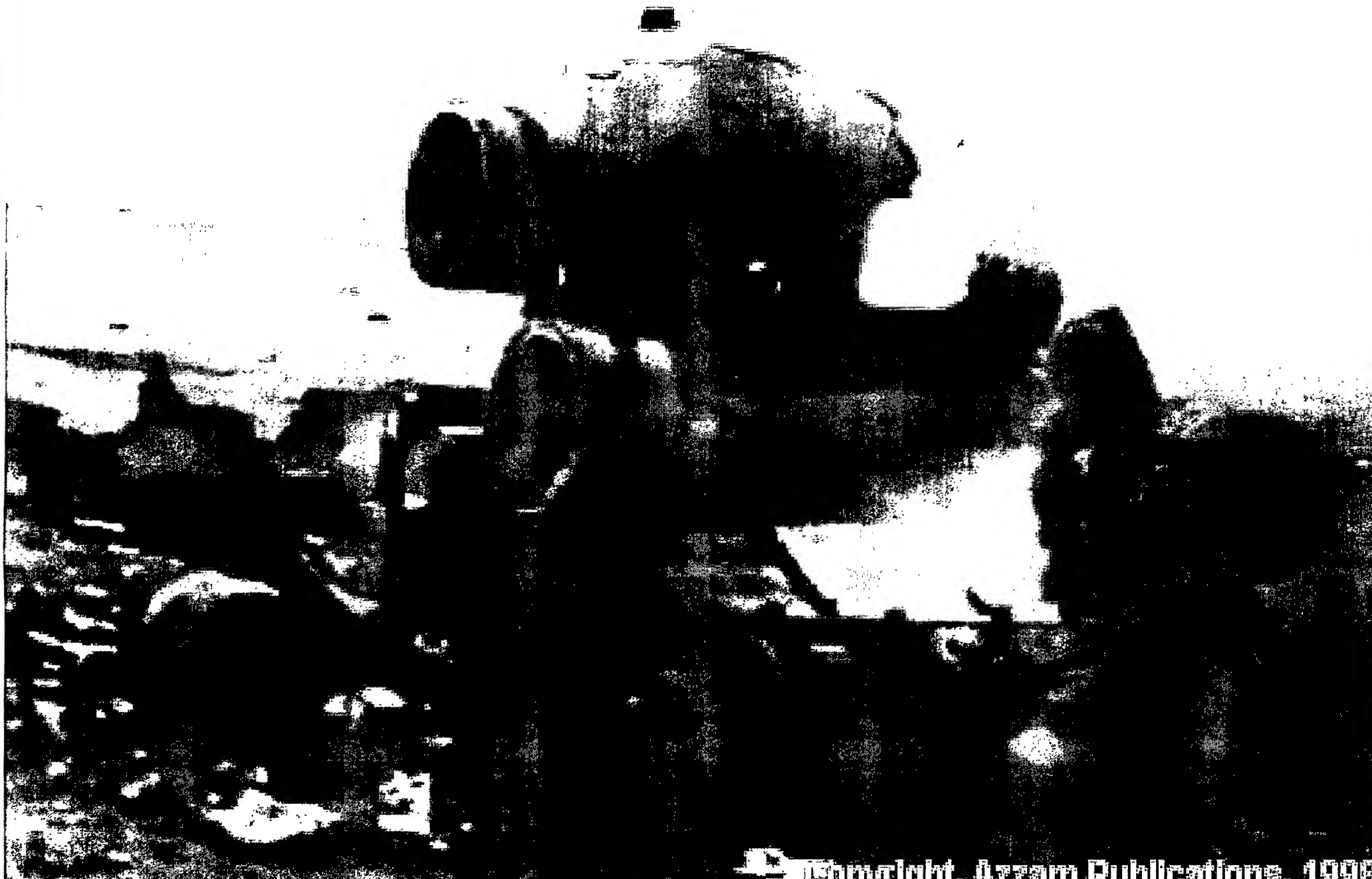






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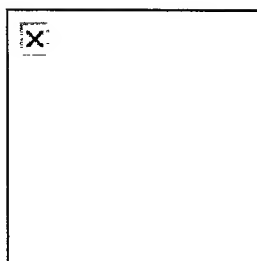




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